THE

Engliſh Schollar's Aſſiſtant:

OR,

The Rudiments of the *Engliſh* Tongue.

In Four PARTS.

PART I. Treats of LETTERS in general, their Origin, their Diviſion into Vowels, Conſonants, Diphthongs, Triphthongs, and their various Uſe, *&c.*

PART II. Treats of SYLLABLES and their Diviſion in Spelling, *&c.* Of Notes and Marks belonging to *Syllables*, with their Uſe; and of Points and Stops.

PART III. Treats of Words, or *Parts of Speech*, with the Accidents to each Part, in a practical and uſeful Method.

PART IV. Treats of SENTENCES or *Syntax*, with proper Examples to each Rule in *Concord* and *Government*, explaining fully the Uſe of both, and Remarks upon each Rule for the Help of the Learner.

And for a further Aſſiſtance to Teachers, *&c* fit Interrogatories are annex'd under each Head to examine Children by.

With an Appendix of the *Lord's Prayer* by way of Queſtion and Anſwer for Exerciſe.

By SAMUEL SAXON.

Sloth ſits and cenſures what the Induſtrious teach:
Foxes deſpiſe the Grapes they cannot reach.

The SECOND EDITION.

READING:

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THE PREFACE TO THE

Maſters *of* Engliſh Schools, Miſtreſſes, Parents, Young Ladies, *and* Foreigners.

Gentlemen and Ladies,

THE following Pages (with ſome ſmall Amendment) are what I have, for more than Twenty Years, uſed in my own School; and found by Experience their Uſefulneſs, not only to my Engliſh Schollars; but to thoſe likewiſe,

likewiſe, whom I taught the Rudiments of the Latin Tongue, &c.

And being now engag'd in a Charity-School, and confin'd to the teaching only the Engliſh-tongue, writing, and accompts, &c. have attempted (at my vacant hours) more accurately to methodize this epitome of Engliſh grammar, purely for the benefit of thoſe under my care, whoſe parents (being indigent) can't beſtow on them a more liberal education.

And having met with great encouragement by the ſubſcription of more than two hundred divines, gentlemen of my own profeſſion, ladies, &c. (many of whom have perus'd the manuſcript) have now ventur'd to make it publick, and do recommend it to thoſe gentlemen engag'd in the like profeſſion with myſelf; to gentlewomen employ'd in teaching the fair ſex; to young ladies and foreigners.

And with a modeſt Boldneſs, I may venture to ſay, that any perſon (native or foreigner) of a common capacity, by reading it twice or thrice with care and attention, will attain in ſome meaſure to the knowledge of Engliſh grammar, and be fully convinc'd of the uſefulneſs of it to an Engliſh ſchollar, or to any other who will underſtand the Engliſh tongue.

Children too, tho' not ſo attentive, wou'd ſoon improve by it, if taught in a regular method by their preceptor, &c.

The manner of uſing it in my own ſchool, which I don't preſume to lay down as a method for others, is, as ſoon as they can read well, to make a number of 'em ſtand up together, and each ſchollar read to a period; admit a ſection or two, &c. as time ſhall permit, the interrogatories excepted; and then reiterated by each anſwering to an interrogatory.

Another

Another uſe is, that thoſe that can write free, I every night oblige to write a part out of it, what ſhall be thought proper, for an exerciſe; by which method they improve in writing and ſpelling true, and at the ſame time learn grammar too.

The appendix, may be us'd once a week according to diſcretion; and ſometimes inſtead thereof, a part of a chapter from the bible, each ſchollar ſpelling a verſe, giving the reaſon for each ſyllable's ſound, naming the ſtops, and expreſſing the time allow'd to each, &c. as at a Comma, ſtop whilſt you ſay *one*: at a Collon, *one*, *two*, &c. and then to parſe what they have ſpelt, or part of it, as time will permit, by giving the rules for the agreement and government of words in ſyntax; the definition of the parts of ſpeech, and the accidents to each part; firſt within book, by turning to their grammar, and afterwards by heart. By this

this method they are ſoon brought to the knowledge of the Engliſh grammar. This alſo would be a preparative for young gentlemen, &c. who are deſign'd for a liberal education, before they enter upon the learned languages; and wou'd, I'm apt to think, ſave ſome trouble to their learned tutors too.

For, as the poet rightly obſerves;

" Foreign tongues can never be
rightly known,
" Unleſs we're well acquainted
with our own.

If my labours, which hitherto have been for my own private uſe, prove of any ſervice to the publick, I ſhall rejoice that I have been the inſtrument of doing any good in my generation.

Farewel.

THE

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N. B. By the Author is taught Writing in all the Hands now practiſed; Arithmetick Vulgar and Decimal; Extracting of the Square and Cube Root; Menſuration, and how apply'd by Artificers, in meaſuring Superficies and Solids; as Boards, Glaſs, Paving, Plaiſtering, Flooring, Painting, Tyling, Land, Brickwork, Timber, Gauging, &c. Merchants Accompts, Short Hand, and the Engliſh Tongue, in a Grammatical Manner.

Of ENGLISH GRAMMAR *and its* PARTS.

GRAMMAR is an Art which teacheth to write or ſpeak any Language truly and properly, as the *Engliſh* Tongue, *&c.* and conſiſts of four Parts, *viz.* Letters, Syllables, Words, and Sentences.

Theſe four Parts are naturally made up one of another; for one or more Letters make a Syllable, one or more Syllables make a Word, two or more Words make a Sentence, and of Sentences (the principal Part of Grammar) our Language or Speech is formed.

The Original *of* LETTERS.

THE firſt Letters in Uſe were the *Hebrew*, which Language alone is read from the Right Hand to the Left; but the *Greek* and *Weſtern*, from the Left to the Right.

Fohi, King of the *Chineſe*, is ſaid to be the firſt that invented *Letters*, and his Book cal-

led *Texim*, which he wrote 2950 Years before Chriſt, is ſaid to be the oldeſt in the World.

Others (with greater Probability and Reaſon) aſcribe that divine Invention to *Moſes* the ſacred Penman; and ſay, he was taught 'em by the Divine Oracle upon Mount *Sinai*, when he received the two Tables of the Law.

The firſt manner of writing (before that of *Moſes*) was in *Hieroglyphicks*, practiſed by the learn'd *Egyptians*, long before the *Iſraelites* Captivity.

Under theſe myſterious Characters (of Creatures, *&c*) did the *Egyptians* conceal their Policy and Ethicks.

Cadmus, the Son of *Agenor*, King of the *Phœnicians*, is ſaid to be the firſt that brought *Letters* into *Greece*, in Number Sixteen; *Palamedes* (in the Time of the *Trojan* War) added four more to theſe; and the Poet *Simonides* Four, which augmented to Twenty-four, the Number of *Letters* uſed by the *Greeks*; and by that means they ſpread all over *Europe*.

INTERROGATORY I.

What's Grammar? How many Parts does it conſiſt of? Are not theſe four Parts made up one of another? What were the firſt Letters in Uſe? How is the *Hebrew* Tongue read? Who firſt invented Letters? What Book did he write? How many Years before Chriſt? Is not that Divine Invention aſcribed to *Moſes*? What was the firſt Manner of Writing before that of *Moſes*? Didn't the learn'd *Egyptians* under theſe myſterious Characters

Characters conceal their Philoſophy? Who firſt brought Letters into *Greece?* By whom were thoſe ſixteen Letters augmented to Twenty-four?

Of Letters, *the firſt Part of* Grammar.

A *Letter* is the firſt Principle and leaſt Thing that a Word is made of. The *Letters* made Uſe of in the *Engliſh* Language are in Number Twenty-ſix, *viz.* a b c d e f g h i j k l m n o p q r ſ t u v w x y z.

Theſe *Letters* are diſtinguiſhed in reſpect of their Sound, into *Vowels* and *Conſonants*.

The *Conſonant* j, to diſtinguiſh it from the Vowel *i*, is called *jah*; and the Conſonant *v*, to diſtinguiſh it from the Vowel *u*, is called *Vee*.

Note, The *w* and *y*, being uſed as Conſonants and Vowels too, ought to be diſtinguiſhed in Writing, *&c.* by a different Shape; thus w y, when Conſonants; but thus *w y*, when Vowels.

The Pronunciation of *Letters* is called Motion, and their Silence Reſt; hence a *Letter* that ſounds not in a Word is ſaid to be Quieſcent or Reſting, as *b* in *Lamb*, *c* in *Neck*, *&c.* and the Letters which ſound in a Word are ſaid to have Motion, as in *bad*, *rod*, *&c.* the Letters are all pronounced, or have Motion.

INTERROGATORY II.

What's a Letter? What's their Number? How are they diſtinguiſh'd? What's the Conſonant [j] and [v] call'd? Are not the Conſonants [y] and [w] Vowels and Conſonants too? What's the Pronunciation of a Letter called, *&c.*

Of Vowels.

VOWELS are Letters that make a full and perfect Sound in themſelves and are the Foundation of all Syllables.

The Vowels are five, a e i o u, and y after a Conſonant, as in *by*; and w after a Vowel, as in *now*, *&c.* but before a Vowel, as in *you*, *we*, *&c.* they are Conſonants.

Each of the Vowels have two Sounds, as in *mat*, *net*, *pip*, *not*, *tun*, &c. they ſound ſhort, but in *mate*, *nete*, *pipe*, *note*, *tune*, &c. they ſound long; they alſo ſound long in *watch*, *fetch*, *ſight*, *gold*, &c. though not ended with a Vowel, in other Poſitions they are oft ſhort, as *can*, *help*, *bid*, *bitter*, *hurt*, *dog*, *not*, *grub*, *burſt*, &c.

INTERROGATORY III.

What's a Vowel? What's their Number? Have not the Vowels a long and a ſhort Sound? In what Words do they ſound long? In what ſhort? How are they in other Poſitions?

The various Sounds *of* Vowels.

THE Vowel *a* before *ll*, *ld*, *lk*, and *lt*, ſounds like the Diphthong *au*; as in *fall*, *bald*, *chalk*, *ſalt*, *&c.*

The *a* (and *the* too) is placed before a Noun that begins with a Conſonant, as *a Man*, or *the Man*; but *an* is put before a Vowel and H, as *an Owl*, *an Houſe*, &c. but this not always.

A is ſilent in many Words, yet muſt be written, as in *Pharaoh*, *Chaplain*, &c.

A ſeldom ends any *Engliſh* Word, except ſome few Monoſyllables, as *Tea*, *Pea*, *Sea*, *Flea*, *yea*, *Plea*, &c.

The Vowel *e* is ſilent at the End of Words, after *i* and *u*, as in the Adnoun *Skie*, *true*, &c. E ſounds like *ee* in theſe Monoſyllables, *me*, *he*, *we*, *Eve*, and the firſt Syllable in *Peter*. The Sound of *e* at the End of Words is written very differently, ſometimes by *y* Vowel, as *Honey*, *Cockney*, &c. frequently by *ea*, as *Sea*, *Flea*, *Pea*, &c. and by the Antients very oft with *ie*, as *buſie*, *craſie*, &c. but by the Moderns, *y* is uſed inſtead thereof, as *buſy*, &c.

If *e* be wrote at the End of Words after *l* or *r*, it comes before them in the Pronunciation;

ciation; and oft ſounds like *u*, as *Acre*, *Mitre*, *Lucre*, *Bible*, *Title*, &c. ſounds *Acur*, *Mitur*, &c.

E final, or *e* ſervile is uſed at the End of Words to lengthen the Syllable, and ſoften the hard ſound of *c* and *g*, and to lengthen *th*; as *can*, *cane*; *rac*, *race*; *hug*, *huge*; *bath*, *bathe*, &c. *E* final is not of this Quality in all Syllables; as in *me*, *the*, &c. It does not lengthen the Sound after two Conſonants; as *Badge*, *Revenge*, &c. It adds nothing to theſe Words, *one*, *gone*, *ſome*, &c. 'Tis a different Syllable in ſome foreign Words; as *Jeſſe*, *Hege*, *Noe*, *Phebe*, *Salome*, *Simile*, &c. It's ſilent at the End of Words after *u*; as *due*, *true*, &c.

The Vowel *i* before *r*, with another Conſonant, ſounds like *u*; as *Sirname*, *Bird*, &c. It ſounds like *ee*, in *Shire*, *Machine*, &c. In ſome Words it's not pronounced at all; as, in *Veniſon*, *Salisbury*, &c. When *i* comes before *er* or *on*, or after *ſt*, it ſounds like the *y* Conſonant; but take heed not to write *y* but *i*; as, *Bullion*, *Collier*, *Queſtion*, &c. It never ends a Word without the Vowel *e*; as *rectifie*, *crucifie*, &c. Obſerve, tho' *y* does ſupply the Place of *ie*, at the End of Words, (as remarked before) yet after long *ſ* and *f* it's thought *ie* is better to be uſed than *y*.

O ſounds like the proper Diphthong *oo*, in *do*, *doing*, *move*, *prove*, &c. It ſounds like *ee* in

ee in *Women*, &c. Its loſt in *Damoſel*, *Nicholas*, *Carrion*, *Chariot*, &c. It ſounds like *u* generally before *l*, *m*, *n*, *r*, *v*; as, *Colour*, *Comfort*, *Worſhip*, *Glove*, &c. except *ſtove*, *hove*, &c. It rarely ends a Word except ſome few monoſyllables; as, *to*, *too*, *two*, *who*, &c. which ſounds like the Diphthong *ow*.

The Vowel *u* ends no *Engliſh* Word, except ſome few; as *you*, *thou*, *lieu*, and *adieu*; but when Words end with the ſound of *u*, the Vowel *e* is added, or the Diphthong *ew*, as, *true*, *Ague*, *new*, *few*, &c.

U after *g* ſounds not, but the *u* gives the *g* a hard guttural Sound, as in *gueſs*, *plague*, *rogue*, &c. It's ſounded before *r* in *conſtrue* [conſtur] *miſconſtrue*, &c. though written after it.

U is always written after *q*, but not ſounded; as in *quail*, *quick*, &c. (See Letter *q*.)

U is mute in many Words; as in *build*, *guard*, *gueſt*, *buy*, &c. yet muſt be written.

The Vowel *y*, after a Vowel or Conſonant, ſometimes ſounds *e* long; as in *mercy*, *honey*, *&c.* and often *i* long; as in *pry*, *try*, *ply*, *&c.* It's join'd at the End of Words with *a*, *e*, *o*, and forms a Diphthong, as *may*, *key*, *joy*, *&c.* but ſeldom found in the Middle of Words, except *Egypt*, *hymn*, *rhyme*, *ſyſtem*, and ſome few more derived from the *Greek*.

The Vowel *w*, at the End of Words, follows *a*, *e* and *o*; as *ſaw*, *dew*, *low*, &c. forming a Diphthong, like the *y*.

INTERROGATORY IV.

What Sound has the Vowel *a*, before *ll*, *ld*, *lk*, and *lt*? How are the Particles *a*, *an* and *the* placed before a Noun? Is not *a* ſilent in ſome Words? Does *a* ever end any Engliſh Word? When is the Vowel *e* ſilent? When does it ſound like *ee*? Is not the Sound of *e* at the End of Words variouſly written? How does *e* ſound at the End of Words after *l* or *r*? What's *e* final, and when uſed? Does *e* final lengthen all Syllables? In what Words does it add nothing to their Sound? In what Words does *e* final make a diſtinct Sound? When is it quieſcent or mute? When does *i* ſound like *u*? In what Words like *ee*? When has it no Sound? When does *i* ſound like the *y* Conſonant? Does *i* end any Word without the Vowel *e*? What's your Obſervation upon *ie*? In what Words does *o* ſound like the proper Diphthong *oo*? When like *ee*? When is it mute? When does it ſound like *u*? Does *o* frequently end Words? Does *u* often end Words? When it does, is not the Vowel *e* commonly added? What's the Uſe of *u* after *g*? Is *u* ſounded before *r*, tho' written after it? Is *u* always written after *q*? When is *u* ſilent? How does *y* Vowel ſound? Does not *y* at the End of Words, when joined to *a*, *e*, or *o*, form a Diphthong? Is *y* often uſed in the Middle of Words? Does not *w* Vowel end words?

Of Diphthongs, Triphthongs, &c.

A Diphthong is the meeting of two Vowels in one Syllable making a diſtinct Sound; and is either Proper or Improper: They are proper when both the Vowels ſound; as *ai* in *fair*, *au* in *laud*, &c. and

and improper when but one; as, *ea* in *heart bread*, &c.

The proper Diphthongs are Six, *ai*, *au*, *ee*, *oi*, *oo*, and *ou*; as, in *hair*, *fraud*, *breed*, *void*, *tool*, *louſe*, &c.

The improper Diphthongs are Nine, *aa*, *ea*, *eo*, *eu*, *ie*, *oa*, *oe*, *ue* and *ui*; as, in *Aaron*, *people*, *pea*, *pleuratic*, *yield*, *coaſt*, *doe*, *due*, *build*, &c.

The proper Diphthongs, *ai*, *au*, *oi*, and *ou*, are uſed at the Beginning and Middle of Words; but *ay*, *aw*, *oy*, and *ow* at the End of Words; as, *gay*, *law*, *boy*, *bow*, &c.

The proper Diphthongs don't always retain their mixt Sound; as, *ai* in *villain*, ſometimes ſounds *e*, or *i* ſhort, like *villen* or *villin*: And the improper Diphthongs have great Variety in their Sounds; the Knowledge of which may be gained by careful Obſervation.

A Triphthong is the Meeting of three Vowels in one Syllable; as, *eau* in *beauty*, *ieu* in *lieu*, *adieu*; *iew* in *view*; ſome ſay *u* with a Diphthong after *Q*, makes a Triphthong; as in *Queen*, *Quoit*, &c. 'Tis indeed the meeting of three Vowels in one Sound, but the *u* always follows *q*, and is obſcure; and therefore not properly a Triphthong.

INTERROGATORY V.

What's a Diphthong? When is a Diphthong ſaid to be proper? When Improper? How many proper Diphthongs are there?

How many Improper? Are the proper Diphthongs *ai*, *au*, *ei*, and *ou*, uſed at the End of Words? Do the proper Diphthongs always retain their mixd ſound? Is there not variety of ſounds in the Improper too? What's a Triphthong? Does *u*, with a Diphthong after *q* make a Triphthong?

The various Sounds, &c. of Diphthongs.

A i (as was ſaid before) ends no *Engliſh* Word, only *ay*; as *clay*, *day*, *&c.* *ai* ſounds ſtrong in *brain*, but more ſoft in *repair*; Many Words of the ſame Sound; as *dare ware*, *pare*, &c: muſt be written with *are*, not *air*; *ai* ſometimes ſounds *e* or *i* ſhort; as *captain*, *curtain*, &c. *ai* in *Hebrew* proper Names of the *Bible*, are ſounded ſeperate; as *Sinai*, &c.

The Diphthong *au* in *aunt*, *gauge*, &c. loſes the *u*.

The Diphthong *ee* loſes one *e* in *Beelzebub*, and ſome other *Hebrew* Words.

The Diphthong *oo* ſounds like *u* in *foot*, *ſhoot*, *&c.*; it never begins nor ends any *Engliſh* Word.

The Diphthong *ou* ſometimes ſounds like *oo*; as, *ſoup*, *&c.* After the Diphthong *ou* *ſ* ſoft muſt be written, not *c*; as, *houſe*, *mouſe*, *&c.* unleſs *n* interpoſes, and then *c* is written; as *ounce*, *bounce*, *flounce*, *&c.*

The Improper Diphthong *ea*, is pronounced *e* long,

e long, in *appear*, *dear*, &c. *e* ſhort, in *ſteady*, *bread*, &c. *a* ſhort in *heark*, *heart*, &c. and *ea* ſounds *a* long, in *wear*, *fear*, &c. like *ware*.

The Diphthong *eo*, ſounds *o*, in *Georgia*, &c. *e* long in *peopled*, &c. but *e* ſhort in *leopard*, &c.

The Diphthong *eu*, is to be written in the Beginning and Middle of Words; but *ew* at the end; as *Eunuch*, *pleureſy*, *renew*, *due*, &c. and both ſound long.

The Diphthong *ie* at the End, oft ſounds *i*, or *e* long; as *crucifie*, *buſie*, &c. *e* ſhort in *fierce*, &c. but it ſounds *e* long in *yield*, &c.

The Diphthong *oa* ends no Engliſh Word; It ſounds like the Diphthong *ai* in *goal*; like *au*, in *broad*, &c. but it's uſual ſound is *o* long; as, *moat*, *cloak*, &c.

The Diphthong *oe* is pronounced *o* long, in *foe*, *toe*, &c. but obſcure and ſilent in *oeconomy*, *ſoloeciſm*, &c. It's parted in *aloes*, &c.

The Diphthong *ue* at the End after *g* not only lengthens the foregoing Vowel, but hardens the ſound of *g*; as *intrigue*, *rogue*, &c. In *enſue*, *purſue*, &c. the *e* is ſilent, and the improper Diphthong pronounced *u* long.

The Impoper Diphthong *ui* in *bruit*, *ſuit*, *fruit*, &c. ſounds *u* long; but *i* long in *guile*, *guide*, &c. and *i* ſhort in *build*, *guiſe* &c.

Note, you are to obſerve that in ſpelling Cuſtom (that fooliſh Law) oft prevails againſt

gainſt Reaſon; for *dote*, has the ſame Sound as *boat*, tho' differently written: Difficulties you will meet with if you'd write true; but theſe by dilligent Care and Obſervation you'll ſoon conquer; and attain in time to write *Engliſh* competently true; Remembring this, that true ſpelling adorns a bad Hand, and ſets it off to far better Advantage than fair Writing can commend itſelf with falſe *Engliſh*; the One will appear before a Critick with Applauſe; while the other bluſhes to be ſeen by the meaneſt Schollar.

INTERROGATORY VI.

What Variety of Sound has the proper Diphthong *ai*? In what Words does *au* loſe the Sound of *u*? What do you remark from the Diphthong *ee*? What from *oo*? What from *ou*? What do you note from the Improper Diphthong *ea*? What from *eo*? What from *eu*? What from *ie*? What from *oa*? What from the Improper Diphthong *oe*? What from *ue*? And what do you remark from the Improper Diphthong *ui*? Does not Cuſtom of prevail againſt Reaſon in Spelling,

Of Conſonants.

A Conſonant is a Letter that ſounds not without a Vowel; they are in Number Twenty-one, *viz.* b c d f g h j k l m n p q r ſ t v w x y z.

They are pronounced by ſeveral Organs or Inſtruments of Speech; thus, b, f, p, m, and w,

w, by the Lips, and therefore called *Labials* or Lip-letters; c, s, x, and z, are ſounded by the Teeth, and therefore term'd *Dentals*, *ſibilant* or *hiſſing Letters*; the *r* by reaſon of its ſnarling Sound, is term'd *Canine* or *barking*; d, l, n, and t, are called *Linguals*, being ſounded by the Tongue, g, k, q, and y, are pronounced by the Pallate or Roof, and therefore called *Pallatines* or *Gutturals*.

The Conſonants are likewiſe thus diſtinguiſhed; *viz.* b, c, d, f, g, k, p, q, and t, are called Mutes; l, m, n, r, x, and z, Semivowels or Half Vowels; Of theſe Six, four l, m, n, r, are called Liquids, by Reaſon of that eaſy motion with which they glide nimbly away after a Mute in the ſame Syllable; as, *pre*, in *preface*, *&c.*

INTERROGATORY VII.

What's a Conſonant? How many are there? How are they pronounced? How, and which do you call Labials, or Lip-letters? Which are Dentals? What Letter is called Canine? What Letters are called Linguals? Which of the Conſonants Are term'd Gutturals? Are the Conſonants any otherways diſtinguiſhed? Which do you call Mutes? Which of e'm are Semivowels? Which Liquids? and why ſo called?

Of Capitals.

CApitals or Great Letters are in proper Names of Perſons, Places, Ships, Rivers, every

every Emphatical Word, firſt Word in every Line in Poetry, and always after a Period: A whole Sentence when very remarkable; as, HOLINESS TO THE LORD, *&c.*

The Pronoun *I*, and Particle (or Interjection) *O*, are always wrote with Capitals.

Reaſon will allow (tho' Cuſtom does not) the Perſonal Pronouns, *Thou*, *You*, *He*, *She*, *We*, *Ye*, *They*, &c. to be wrote with Capitals, as well as the Perſonal Pronoun *I*.

INTERROGATORY VIII.

What are Capitals, and when uſed? Are not the Pronoun *I*, the Particle and Interjection *O*, wrote with Capitals? Ought not, *Thou*, *You*, *He*, *She*, &c. to be written with Capitals too?

The various Sounds *of the* Conſonants.

THE Conſonants, b d f h j k l m n p q r v z have no great Variety in their Sound, but c g ſ t w x have

B is oft written, but is ſilent, as in *debt*, *dumb*, *Bdellium*, &c. ſometimes it ſounds like *t* as in *ſubtilty*; and often lengthens the Syllable like *e* final; as in *climb*, *comb*, &c. pronounced *clime*, *come*.

C by the Old *Saxons* was always ſounded hard like *k*, but by us only before *a o u l* and

and *r*; as, *can*, *coſt*, *cut*, *clan*, *crane*, *&c.* but before *e i* and *y*, it ſounds ſoft like *s*; as *celler*, *city*, *tendency*, *&c.* except ſome *Greek* Words, as *Aceldama*, *ſceptick*, &c. where it ſounds like *k*.

C is uſually written tho' not ſounded between a Vowel and a *k*; as *black*, *ſtack*, *jack*, &c. but not between two Conſonants; as *think*, *ſtink*, *drink*, &c. except *clinch*. It is mute in *ſchiſm*, *deſcent*, *aſcent*, &c.

Note, *C* terminating a Word, ſounds hard without the *k*; and therefore may be thought by ſome to be ſuperfluous, and unneceſſary in the examples above, *black*, &c. as in *Platonic*, *Moſaic*,

Ch in ſome Words purely *Engliſh*, have a peculiar ſound both before and after a Vowel, as *chance*, *reach*, &c. but in Words derived from the Greek and Hebrew, *ch* ſounds *k* whether in the Begining, Middle or End; as, *Chimham*, *Archippus*, *Baruch*, &c. except *Rachel*, *cherubim*, &c. which retain their natural Sound. *Ch*, in Words derived from the French ſounds like *ſh*; as, *machine*, *chaiſe*, *chevaleer*, &c. but in *choir*, *choireſter*, *ch* ſounds *qu*, like *quire*, &c.

D tho' written in many Words is quieſcent or mute; as, in *hedge*, *badge*, *lodge*, &c. In ſome Words of more than one Syllable its not doubled (tho' uſually 'tis) as, in *troden*, *ſhadow*, *window*.

Ed

Ed ending a Verb is oft abbreviated into *t* as *burned, burnt*; *laughed laught*, &c.

F ſounds like *v* in the Particle *of*, but with a fine Aſpiration in *off*, at a Diſtance, as *ſtand off* &c. *F* in the Singular Number; as *wife, life, ſtaff*, is changed to *v* in the Plural; as *wives, lives, ſtaves*, &c. except *dwarf, proof*, which have *s* in the Plural, as *dwarfs, proofs*.

G before *a o u l* and *r*, has a hard Guttural ſound; as, *gat, got, gun, glaſs, grow, &c.* It ſounds hard at the end of a Syllable too; as, *ſing, hag, dog, &c.* unleſs ſoftned by *d*, or *e*, as, *ſinge, dodge*, &c.

G before *e, i* and *y*, has a ſoft, dental hiſſing Sound; as *geſture, ginger, gypſie*, &c. But proper Names of the *Holy Bible*, as, *Geba, Gihon, Gilboa*, and ſome few others, as *Gibſon, Gilman, Gilbert*; and in ſome common Words, as, *geld, get, gild, girl, gig, give, anger, begin, begirt*, &c. are excepted, the *g* being ſounded hard.

G, is mute in *reign, gnaw, gnat, &c.* yet muſt be written.

Gh in the Beginning of Words ſounds *g* hard, as, *ghoſt*, &c. but at the End of ſome Words; as, *laugh, rough*, &c. it ſounds like *f*; in moſt other Words, *gh* is ſilent, as in *high, mighty, nigh, ought*, &c. and ſeems added only to lengthen the Syllable.

H is (by a vulgar Error) ſaid to be no Letter,

ter, but a Note of Aſpiration; but, in *hill*, *hare*, *hell*, &c. was it to be omitted, the Words would have a different Signification and Sound too; and be *ill*, *ell*, *are*.

H indeed is ſilent in many Words, (as many of the Letters frequently are) as, in *ah*! *oh*! *Jehovah*, *Chriſt*, &c. and in *heat*, *hear*, &c. it ſeems to be no more than an Aſperate, or Breathing, as 'tis in *hill*, *hell*, &c. yet cannot be left out, without rendering thoſe Words improper, and ſo conſequently muſt be a Letter.

J is always ſounded like *g* ſoft; as, in *jaw*, *jot*, *joint*, *juſt*, *judge*, *Jude*, &c. and whenever this ſoft Sound comes before *a*, *o*, or *u*, *j* not *g* is uſually written.

K in *knife*, *knit*, *knee*, *knot*, *&c.* muſt be written tho' it's Quieſcent, or ſounds not.

L in the Word *Colonel*, Sounds like *r*, (like *Coronel*) *L* is ſilent in *half*, *calf*, *balm* *ſtalk* *ſalmon* *&c.*

L ending Monoſyllables is uſually doubled, as, *ball*, *bell*, *roll*, *fill*, *bull*, &c. but if a Conſonant is added to it, or a Diphthong before it, then its written with a ſingle *l*, as *ſhall* *ſhalt*; *fell* *felt*; *hail*, *veal*, *oyl*, &c. Words of more than one Syllable that end in *l* muſt be written with a ſingle *l*; as, *hurtful* *dutiful*, *&c.* except the Verb *rebell* to diſtinguiſh it from the Noun *Rebel*.

M when it ends Words of one Syllable muſt be written ſingle, as, *crum*, *rum*, *plum*, &c. it ſounds like *n* in *accompt*.

In theſe Words, *limn*, *hymn*, *damn*, *condemn*, &c. *n* is loſt in the Pronunciation.

P is Quieſcent or mute, in *pſalm*, *receipt*, *tempt*, *empty*, *exempt*, *conſumption*, &c.

Ph is uſually ſounded *f*, as *triumph*, *ſulpher*, &c. but if it be in two Syllables, its otherwiſe; as, *ſhep-herd*, *Clap-ham*, &c.

Q is never written without the Vowel *u*; as, *quit*, *quaint*, &c. *q*, in Words derived from the Latin, &c. ſounds *k*, as, *riſque*, *Liquor*, *oblique*, *antique*, &c. It ends no Word without *ue* after it.

The proper Sound of *ſ* is ſoft, as in *his*, *has*, *adviſe*, &c. but in ſome Words it ſounds hard like *z*, as *eaſe*, *raſor*; and Words of the third Perſon Singular, as, *ſhe bears*, *he hears*; and Words of the plural Number, as, *names*, *worms*, &c. and ſome Proper Names; as, *Jeſus*, *Joſeph*, &c.

Long *ſ* is never uſed at the end of a Word nor immediately after the ſhort *s*, but generally at the Beginning of a Word before a Vowel; as, *ſeem*, *ſave*, *ſight*, *ſon*, *ſure*, &c. 'tis uſed alſo in the middle of a Word; as, *heſitate*, *harſhneſs*, &c. but not when it comes before *ſ* or *k*; as, *transfigure*, *basket*, &c. At the end of Words after *a*, *e*, and *i*, *ſs* is uſed; as, *braſs*, *leſs*, *bliſs*, &c. but, *us*, *yes*, *this*, and ſome few, are excepted.

If

If a Syllable be added to Words ending in *ſs*, one is loſt, as *remiſs*, *remiſneſs*, &c. but if the Syllable (that's added) begins with a Vowel, they are both retain'd; as, *treſpaſs*, *treſpaſſes*, &c. *ſ* is never written after *x* but *c* as *exceed*, &c. See Letter *x*. *ſ* is ſilent in *iſle*, *iſland*, &c.

'Tis a General Rule to write Words that have the Sound of *ſ* whether in the Beginning or Middle, with *ſ*, yet many are excepted; as, *ceaſe*, *cell*, *cent*, *city*, *cynick*, *cancer*, *conceit*, *decide*, &c. which you muſt obſerve.

T ſometimes ſounds like hiſſing *ſ*, when it comes before *i*, and followed by another Vowel; as, *portion*, *nation*, &c. but when it begins a Word, as, *tie*, *tierce*, &c. or follows *l x s* or *f*, it retains its natural Sound; as, *Phaltiel*, *commixtion*, *ſuſtain*, *loftier*, &c.

V is wrote before all the Vowels, but never follows *'em* without ſilent *e* after it, or at leaſt underſtood; as, *vain*, *vine*, *vulture*, *have*, *leave*, *live*, *love*, *ſav'd*, *lov'd*, &c. It follows *l* and *r*; as, *calve*, *carve*, *ſtarve*, &c.

W the Conſonant, is written before all the Vowels; except *u*, as, *was*, *wet*, *wit*, *worth*, &c. when placed before *h* it comes after it in the Pronunciation; as, *white*, (*hwite*) *wheat*, (*hweat*) &c. It is ſilent before *r* as, *wrap*, *write*, &c. It follows the Conſonants *d ſ t* and *th*; as, *dwarf*, *ſwine*, *twine*, *thwick*, *thwak* &c.

X ſeldom begins any Word, but proper Names; as, *Xantippe*, *Xenophon*, *Xerxes*, *&c.* it's, placed in the Middle or End of common Words; as, *anxious*, *fluxion*, *ax*, *box*, *fix*, &c. it has ſometimes *c* after it; as, *exceed*, *exceſs*, &c. but never *ſ*; when x is in the Original, you write neither; as, *exempt*, *execute*, *&c.* The Sound of *x* is expreſs'd various ways, and therefore requires a careful Obſervation; ſometimes 'tis expreſs'd by *cks* as *ſtocks*, *ſticks*, &c. by *ks*, as *books*, *looks*, &c. by *cc* in the Middle of Words, when *e* or *i* follows, as *accent*, *accident*, &c. often by *ct*, as *action*, *perfection*, &c. and by *cts* at the End of Words; as, *acts*, *effects*.

Y the Conſonant, is placed before any of the Vowels; as, *yarn*, *yet*, *you*, *yield*, *yux*, &c.

INTERROGATORY IX.

What's your Obſervation of the Conſonant *b*? How did the Old Saxons ſound *c*? How is it ſounded by us? Is it written between a Vowel and a *k*? When is it not written? What further do you remark of *c*? What Variety have you in the Sound of *ch*? What do you obſerve from *d*? What from the Termination *ed*? How ſounds *f*? How does *g* ſound before *a o u l* and *r*? How before *e i* and *y*? What's your exception to this Rule? When is *g* ſilent? How ſounds the Double Conſonant *gh*? Is *h* properly a Letter or a Note of Aſpiration? How Sounds *j*? In what Words is *k* Quieſcent? Where does *l* ſound like *r*? When is it ſilent? What's your Obſervation in writing of *l*? What of *m*? In what Words is *n* Mute? Where is *p* ſilent? How does *ph* ſound? Is *q* ever wrote without the Vowel *u*? When does *q* ſound like *k*? Does it end any Word? What's the proper Sound of *s*? In what Words does it Sound hard like *z*? When is long *ſ* to be written, and when not? When is *ſs* to be uſed? Is *s* to be written after *x*? Are all Words that have the

the Sound of *s* written with *s*? What Variety has the Sound of *t*? Where is *w* wrote? Where the Conſonant *w*? How does it ſound before *h*? Where is it ſilent? What's the Remark upon *x*? Is not the Sound of *x* expreſs'd variouſly? How is *y* Conſonant placed?

PART II. *Of* Syllables.

THe Second Part of Engliſh Grammar treats of Syllables, and how to put a due Accent and Pronunciation upon them.

A Syllable is a diſtinct and proper Sound, made either of a Vowel alone; as, *a*, *o*, or joined with one or more Conſonants; as, *am*, *art*, *length*, *&c.* or of a Diphthong or Triphthong; as, *boy*, *view*, *lieu*, &c.

There's but one Vowel (or a Dipthhong or Triphthong) in one Syllable; except *e* final be added to lengthen the former Vowel, or *u* after *q*, as, *hate*, *rode*, *age*, *ace*, *quit*, *vein*, *view*, &c.

A Syllable rarely conſiſts of more than eight Letters, as *ſtrength*, &c.

A Syllable is long when a Vowel ends it, or followed with *h*, *gh*, *gm*, *gn*, or *e* final; or by a Diphthong or Thriphthong; as, *ah*! *high*, *phlegm*, *feign*, *thine*, *you*, *lieu*, &c.

A Syllable is ſhort when it ends with one or more Conſonants; as, *badneſs*, *goodneſs*, *fitneſs*, *&c.*

A Word has as many Syllables as there are diſtinct and proper Sounds; as, in *repentance, &c.* there are three Syllables, being ſo many diſtinct Sounds.

No Number of Conſonants can form a Syllable. They are ſo called, becauſe they make no proper Sound but when joined to a Vowel.

A Word of one Syllable, as *bad, bed, &c.* is called a Monoſyllable.

A Word of two Syllables, as, *badneſs, bedſtead,* &c. is termed a Diſſyllable.

A Word of three Syllables, as, *repentance,* &c: is called a Triſyllable.

And a Word of four Syllables, as, *companion,* &c. (to as many Syllables as may be in a Word) is called a Polyſyllable.

INTERROGATORY X.

What does the Second Part of Grammar treat of? What is a Syllable? How made? Is there any more than one Vowel in a Syllable? How many Letters may a Syllable conſiſt of? When is a Syllable ſaid to be long? When ſhort? How many Syllables does a Word conſiſt of? Will any Number of Conſonants make a Syllable? What do you call a Word of one Syllable? What a Word of two Syllables? What three? And what's a Word called that has, 4, 5, 6, &c. Syllables.

Of

Of Spelling, *or* Dividing *a* Word *into* Syllables.

SPelling is the right diſtinguiſhing of Syllables; or, 'tis taking a Word aſſunder into proper Parts, in Order to ſhew their true Pronunciation and Original.

The beſt General Rule for dividing a Word into Syllables that I know, is this: Stop at every Vowel, and join the following Conſonant or Conſonants (if the Sound will permit) to the next Vowel; as, in *be-a-ti-tude*, *ca-la-mi-ty*, &c.

But if the Sound will not permit the Word thus to be divided; then the Conſonants muſt be ſeperated, and part joined with the following Vowel; as, *con-tem-plate*, *raf-ter*.

Compound Words are always ſeperated, that their Compounding Parts may appear in dividing the Syllables; as, *un-taught*, *miſ-lead*, *high-way-man*, *&c.*

X in Words of many Syllables, muſt always (in dividing them) be joined to the Vowel foregoing; as, *re-lax-a-ti-on*, *tax-a-ti-on*, *vex-a-ti-on*, &c.

Primitive and Derivative Words are devided according to their Original; as, *boaſt-ed*, *fool-iſh*, *learn-ed-ly*, *&c.* Except Words accented

cented in the laſt Syllable; as, *ad-mit*, *per-mit*, *be-gin*, *&c.* which (having a Termination added to them) are thus devided; *ad-mit-ted*, *per-mit-ted*, *be-gin-ning*, &c. the Reaſon of which is, the Conſonants *t* and *n* ſounding ſhort are double, (*See* Orthography, *Ob.* 1.) Primitive Words that end in *e*, as *write*, *love*, *forgive*, *&c.* having the Termination *ing* added to them, are thus devided; *writ-ing*, *lov-ing*, *for-giv-ing*, &c. the *e* being always left out in the Primitives, when the Termination *ing* is added, but if any other Termination be added, 'tis not ſo; as, *writ-er*, *lov-er for- giv-en*, &c. But where caſting away the *e* would create confuſion, I adviſe to retain it; as, *ſinge ſinge-eth*, to diſtinguiſh it from *ſing-eth*.

INTERROGATORY XI.

What's Spelling? What General Rule have you for Spelling? If the Sound will not permit, how then? How are compound Words devided? How is *x* applyd in deviding Polyſyllables, *&c.* How are Primitive and Derivative Words devided? How are Primitive Words devided that end in *e* having the Termination *ing* added? How when any other Termination is added?

Other Orthographical Obſervations.

TO write Engliſh any thing tollerable, the diſtinct Sound of each Syllable is moſt carefully to be attended to? therefore you

you muſt be ſure to repeat every long Word Syllabically (*i.e.* Syllable by Syllable) before you write it; thus; *un-re-con-ci-la-ble, &c.*

Obſervation, 1. If the laſt Syllable of any primitive Word, *&c.* end in *b d g l m n p* or *r*, they ſound ſhort, and have commonly thoſe Letters doubled when a Termination is added; as, *rob, robbing*; *bid, bidding*; *rag, ragged*; *fulfil, fulfilled*; *crum, crummed*; *run, running*; *slip, slipper*; *bar, barred*, &c. But this Rule has its exceptions.

Ob. 2. Words ending in *ance, ence, ounce*, and *aunce*, are commonly written with *c*; as, *abundance, expence, renounce*, &c. ſo are Words that end in *ace ice*, and *uce*, as *mace, mice, ſeduce, reduce, &c.* except *baſe, ſenſe, excuſe*, &c. which you muſt carefully obſerve.

Ob. 3. The Diphthong *aa* muſt be written in *Aaron*; *ea* in *bear, ſwear*, &c. tho' it ſounds *a* long like *bare*; and in *heart, hearken*, &c. *ea* ſounds *a* ſhort, like *hart*; *ea* you write in *bread, breaſt, beard*, &c. tho' the Sound be *e* ſhort, like *bred, &c.*

Ob. 4. You generally write *rſe* at the end of Words, not *rce*, as *hoarſe, horſe, &c.*

Ob. 5. There are many Words that may be ſpelt various ways; as, *complete*, or *compleat*; *extreme*, or *extream*; *afraid*, or *affraid*; *accrue*, or *accrew*; *alom, allum* or *alum*; *cheer* or *chear*, &c.

Ob 6. 'Tis a General Rule to write Words

that have the Sound of *ſ*, whether in the Beginning or Middle, with *ſ*; yet there are many Words that are excepted; as, *ceaſe*, *cell*, *cent*, *city*, *Cynick*, *cancer*, *conceit*, *decide*, &c.

Ob. 7. *Ti* before a Vowel or Diphthong generally ſounds *ſi* or *ſh*; (as remarked before upon Letter *t*,) as, *ſection*, *oration*, &c. except, 1ſt, When *ſ* comes before *t*; as, *queſtion*, *fuſtian*, &c. 2. Proper Names are excepted, as *Phaltiel*, &c. 3. Comparatives in *er*, and Superlatives in *eſt*, from Adnouns ending in *ty*, as *mighty*, *mightier*, *mightieſt*, &c. 4. Verbs ending in *ty*, having a Termination added; as, *pity*, *pitied*, &c. 5. When *ti* begins a Word; as, *tie*, *tied*, &c.

Ob. 8. *Si*, *ci* and *ti*, oft happens the ſame in Sound; to know when to write one, and when the other, take this General Rule.

All Derivative Words, whoſe Primitives end with *de*, *ſ* or *ſe*; have *ſi* added to the Termination; as, *perſwade*, *perſwaſion*; *confeſs*, *confeſſion*; *confuſe*, *confuſion*, &c. If with *ce* or *ck*, then *ci* is uſed; as, *grace*, *gracious muſick muſician*, &c. But if the Primitive Word end in *t* or *te* then *ti* is written; as, *ſect*, *ſection*; *imitate*, *imitation*, &c. except *permit*, *permiſſion*; *ſubmit*, *ſubmiſſion*; *extent* *extenſion*, &c.

Ob. 9. There are many Words that reſemble the ſame Sound (ſometimes are the ſame) yet have different Significations, and for

for that Reaſon muſt, for diſtinction, be differently ſpelt too.

Thus *altar* for *ſacrifice*, and *alter* to *change*; *arrant*, *notorious*; *errant*, *wandring*, and *errand*, a *meſſage*; *boar*, a *beaſt*; *boor*, a *clown*, and *bore*, a *hole*, &c. Theſe and innumerable more, you'll meet with alphabetically ranged in *Cole's Dictionary*, and in moſt of the common Spelling Books: and would you avoid the Errors that theſe Similitudes of Sounds are apt to betray you into in writing, you muſt be very careful in your Obſervations thereupon

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INTERROGATORY XII.

What's to be obſerved in writing true Engliſh? When Primitive Words end in *b d g l m n p* or *r*, are they not doubled when a Termination is added? Are Words that end in *ance*, *ence*, *ace*, *ice*, &c. uſually wrote with *c*? What's your 3d Obſervation? What's your 4th Obſervation? Are not ſome Words ſpelt various ways? What's your 6th Obſervation? How does *ti* ſound before a Vowel? What's your Exceptions to this Rule? Does not *ſi*, *ci* and *ti* often ſound alike? What's your Rule to know when to write one, and when the other? What's your 9th Obſervation of Words that are of the ſame Sound, but differently ſpelt, &c.

Notes *or* Marks, *belonging to* Syllables.

SIX Notes or Marks of Pronunciation belong to Syllables; *viz.* *Spirit*, *Time*, *Accent*, *Apoſtrophus*, *Hyphen*, and *Dyalliſis*.

The

The *Spirit* or *Breathing* is twofold, either ſoft or ſmall; as in *e'ar*, *'art*, expreſſed by this Note ('), or harſh and thick, as in *h̆en*, *he'art*, expreſſed thus (˘).

The *Time*, *Meaſure* or *Quantity* of a Syllable, is either ſhort, marked thus (˘); or long, marked thus (-), as *cau̅ſ-ĕd*, is a Word of two Syllables, the firſt long, t'other ſhort. One long Syllable is (in Sound) equal to two ſhort. Two long Syllables make a Sponde foot, as *hu̅ſ-bān̄d*: One long and two ſhort, a Dactyl, as *Cour-tĭ-ĕr*. By theſe two Feet or Meters, a Sponde and a Dactyl, *Engliſh* Verſe [as ſome allow] is meaſured. But that I'll leave to the Poets to determine.

The *Accent* is the extenſion of the Voice in pronouncing one Syllable or more in a Word louder and ſtronger than the reſt; thus marked [´]. Its place is uncertain, for it happens ſometimes on the firſt Syllable, the laſt but one, and the laſt Syllable of a Word; as, *be'nefit*, *abho'rtive*, *applaú'd*, &c. ſome Words are wholly diſtinguiſhed by the *Accent*, as *a cóllect*, (or ſhort Prayer), *to collect* (the King's Tax), &c. When it is double, it ſhows the following Conſonant is pronounced double; as *pi''-ty*, *vó''-mit*, &c.

A *Hyphen* or *Note* of *Connexion*, is a ſtreight ſhort line made thus (-); and is uſed in joining compound Words together, as *foot-ſtool*, &c. 'Tis uſed alſo at the end of a line in

in dividing a Word; in doing which Care muſt be taken not to break the Syllable. When it is longer than ordinary it's termed an *Elipſis*; and uſed when ſome Words, or Syllables, *&c.* (which the Author having no mind to expreſs) are left out, for the Reader to Gueſs at, as *K*— *G*— for *King George*.

A Dyallyſis is only two Points thus (¨) placed over the Vowels in a Word (which otherwiſe would make a Diphthong) and parts them into two Syllables; as, *Caius*, &c.

An *Apoſtrophus*, is a Note or Mark, which ſhews the want of ſome Letter, or Letters, in a Word, left out for quicker Pronunciation; as, *I'll*, for *I will*, *it's* for *it is*, *ſha'nt* for *ſhall not*, &c.

INTERROGATORY XIII.

How many Notes of Pronunciation belong to Syllables? What do you mean by the Spirit or Breathing in a Syllable? What the Time or Quantity? Is one long Syllable equal to two ſhort in Time or Meaſure? What Syllables make a Sponde Foot? What a Dactyl? Is not Engliſh Verſe ſaid to be meaſured by two Feet or Meters, a Dactyl and a Sponde? What's the Accent? What's a Hyphen? What is it called when it's longer than uſual? What's a Dyalliſis? What's an Apoſtrophus?

Other Accidental Notes *belonging to* Syllables.

THERE are Eleven other Accidental Notes. *viz.* A *Parentheſis*, *an Aſteriſm*, *an Obelisk*, *a Parallel*, *a Caret*, *an Index*, *a Paragraph*, *a Section*, *a Paratheſis* or *Brackets*, *a Quotation*, *an Irony*.

1*ſt*. A *Parentheſis* is a Note uſed when a Sentence is incloſed within another, of which 'tis no part; as, *teach me* (*I pray you*) *to write*, What's thus incloſed, is read in a Tone ſomething lower than the Sentence 'tis in; and your pauſe at it is the ſame as at a *Colon*, and is thus made ( ).

2*d* Is An *Aſterſim*, thus made ⁎.

3*d* Is An *Obelisk*, thus made †.

4*th* Is A *Parallel*, thus made ‖.

Theſe three are called Marginal Notes, and refers the Reader thereto, to explain what is neceſſary in any Diſcourſe, which ſometimes is done by Figures or Letters included thus, (1)(2)(3)(4), (*a*) (*b*) (*c*) (*d*), &c.

5*th* is a *Caret*, thus made ^, and is uſed where any interlined Word or Sentence

is *and*

ſhould come in, as *Great the Lord Greatly to be feared.*

6*th*

6th Is an *Index* thus made ☞, and always points to ſomewhat very remarkable.

7th A *Paragraph*, and is thus made ¶; it's uſed chiefly in the *Hoby Bible*, and comprehends all that may be ſaid in one paragarphical Sentence.

8th A *Section* is thus made §, and is uſed for the ſame purpoſe in other Books, as a *Paragraph* is in the *Bible*, and ſerves for the dividing a Chapter into leſſer Parts.

9th Is a *Paratheſis* or *Brackets*, thus made [ ] and is uſed to include Words of the ſame Signification with thoſe they are joined to; And is termed (by ſome) a *Note* of *Expoſition*.

10th Is a *Quotation*, thus made ", and ſhews a Paſſage out of an Author in his own Words; as, " *I carry* (*ſaid Simonides*) *all my Goods* " *about me*.

11th Is an *Irony*, thus made; and is uſed when a Sentence is apply'd contrary to it's natural Meaning; as, *She's a kind Girl*; (meaning a *Whore*).

INTERROGATORY XIV.

What other Accidental Notes are there, and how many? What's a Parentheſis? What's an Afterſim, Obelisk, and Parallel; how made, and what do they refer to? Are not theſe ſometimes ſupply'd by Letters, Figures, &c. What's a Caret, and how made? What an Index? What a Paragraph? What's a Section, and how made? What a Paratheſis? What a Quotation? And what's an Irony, and how made.

Stops

Stops *or* Points.

STOPS or Points are uſed in Reading or Writing to diſtinguiſh Sence, and to ſhew what Diſtince of Time muſt be obſerved therein.

There are ſix Points or Stops; *viz.* A *Comma*, *Semicolon*, *Colon*, *Period*, a *Note* of *Interrogation*, and a *Note* of *Exclamation*.

A Comma is a Point, at which you ſtop your Voice whilſt you may count *One*, and is thus made (,) —— This is the moſt frequent Stop, but of leaſt Force, uſed to diſtinguiſh the leſſer Parts of a Sentence; as, *Righteous art thou, O Lord*, &c.

A Semicolon is a Point, at which you ſtop your Voice whilſt you may count *Two*, and is thus made (;) —— This is a middle Diſtinction or Stop in a Sentence and carries a greater Streſs: as, *The Lord is merciful and gracious*; &c.

A Colon is a Point, at which you ſtop your Voice whilſt you may count *Three*, and is thus made (:) —— This Point is uſed when there is full Sence, but not all expreſſed; as, *The End of all Things is at Hand: Be ye therefore ſober*, &c.

A

A *Period* is a Point, at which you ſtop your Voice whilſt you may count *Four*, and is thus made (.) —— This Pauſe or Stop is uſed at the end of a perfect Sentence; as, *Fear God. Honour the King.*

A Note of *Interrogation* is a Point, at which you ſtop your Voice while you may count *Three*, and is thus made (?) —— This is always uſed after a Queſtion; as, *What Youth deſerves Praiſe? He that learns his Book and is dutiful to his Parents.*

A Note of *Exclamation*, or *Admiration*, is a Point, at which you ſtop your Voice while you may count *Three*, and is thus made (!) —— Uſed after a pathetical Exclamation or Vehement Paſſion; as, *'Tis ſtrange! that Man ſhould deny the Being of a God.*

The *Marks*, *Notes*, and *Points* give Grace and Ornament to Writing; but the want of them cauſes Obſcurity, Confuſion and Contrariety.

In Reading you never breathe but at a Point, and unleſs you carefully regard that, you pervert and confound the Sence of what you read.

The Voice varies in *Reading* according as the Subject Matter requires.

In chearful Matters, the Voice muſt be eaſy; when we ſtrive, as for the Maſtery, it muſt be erect and plain; in Anger, fierce,

harſh and thick; in Begging, ſoft; in Perſuading, grave; in Fear, ſhort; in Exhortation ſtrong; and in Pity, mournful: In brief, the Voice riſes and falls, as the Affections are raiſed or compoſed

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INTERROGATORY XV.

What's the Uſe of Stops or Points? How many are there? What's a Comma, how made, and what time do you pauſe or ſtop at it in Reading? What's a Semicolon, &c. What a Colon, &c. What's a Period, and how made, &c. What's a Note of Interrogation, &c. And what's a Note of Exclamation, &c.

PART III.

Of the Various Words *or* Parts of Speech.

A Word is the Sign of a Thought, and Part of a Sentence or Speech; and is that which conveys ſomething to the Underſtanding.

The Words or Parts of Speech are Four, *viz.* *Noun*, *Adnoun*, *Verb*, and *Particle*.

Under the *Adnoun* are compreſiended *Pronoun* and *Participle*, commonly called two diſtinct Parts of Speech.

Under the *Particle* (by reaſon of its different Uſe and Signification) is comprehended *Adverb*, *Conjunction*, *Prepoſition*, and *Interjection*,

tion, ſaid to be four diſtinct Parts of Speech too.

Note, The *Noun*, *Adnoun*, and *Verb* are termed declinable Parts of Speech; but the *Particle* is an indeclinable Part (*i. e.* it varies not it's Ending): The Changes or Varyings of the three firſt Parts are made, by what *Grammarians* call *Accidents*, *viz. Gender*, *Caſe*, *Number*, *Mood*, *Tenſe*, *Perſon*, *&c. Gender*, *Caſe*, and *Declenſion*, are peculiar to *Noun* and *Adnoun*; *Mood*, *Tenſe*, and *Perſon* to *Verb*; and *Number* is common to them all.

INTERROGATORY XVI.

What's a Word? How many Words or Parts of Speech are there? What's comprehended under the Adnoun? What under the Particle? What do you note upon the declinable parts of Speech? *&c.*

Of a Noun, *&c. the firſt Part of Speech.*

A *Noun* is the Name of the thing itſelf; as, a *Boy*, an *Ox*, the *City*, *&c.*

The Particles uſually placed before the Noun, are *a*, *an*, or *the*; and diſtinguiſh it from an *Adnoun*: *a* (or *the*) is placed before a Conſonant, but *an* before a *Vowel*, as above.

Note,

Note, Sometimes, indeed, (*the*) may be put before the *Adnoun*, but then a *Noun* is underſtood; as, *Pompey the Great*, i. e. *the great Emperor*; *the Goods*, i. e. *the good things of a perſon*, &c.

(A) before a Noun ſignifies as much as the numeral Adnoun *One*; as, *a man*, i. e. *one man*; and *the* before a Noun ſignifies almoſt the ſame with *this* or *that*, and *theſe* or *thoſe*; as, *the man*, i. e. *this* or *that man*; *the men*, i. e. *theſe* or *thoſe men*.

When an Adnoun is joined to a Noun, the *Particle* is put before it; as, *a* or *the good boy*, *an ill man*, &c.

Proper Nouns, and Nouns Defective commonly are without the Particles preceding; and Nouns Common when uſed in a general Senſe; as, *Alexander the Great*; *Honey is ſweet*; *Man is mortal*, i. e. *every man*. But proper Names of Ships, Rivers, Hills, &c. frequently have; as, *the Thames*, *the Britannia*, *the Alps*, &c.

The kinds of Nouns are two, *proper* and *common*, thus diſtinguiſhed, *viz.*

A Noun is ſaid to be proper, when 'tis the Name of one ſingle Perſon or Thing; as, *Samuel*, *London*, *Thames*, &c. And 'tis Common, when 'tis the Name to all of the ſame kind; as, *a man*, *a city*, *a table*, &c.

To

To theſe two kinds, a third may be added, called a *Noun-Collective*; as, *People*, &c. which, ſignifies many men, &c.

Nouns that want either the ſingular Number or plural, are called *Nouns-Defective*; as, *Goods*, *Cloaths*, *Riches*, &c. want the ſingular Number; *ale*, *honey*, *gold*, &c. and proper Names, as *John*, *James*, *Sarah*, &c. are *Nouns Defective*, wanting the plural Number; which is obvious to the meaneſt Capacity, the very Senſe of the Words prove them ſo.

There belong to a Noun ſix Things, *viz.* *Gender*, *Number*, *Caſe*, *Declenſion*, *Species*, and *Figure*.

INTERROGATORY XVII.

What's a Noun? What are the Particles put before a Noun? Is not the Particle *the* ſometimes put before the Adnoun? What does *a* and *the* ſignify before a Noun? When are thoſe Particles put before the Adnoun? What Nouns have not the Particles *a*, *an*, and *the* put before them? Are not ſome proper Names excepted? How many Kinds of Nouns are there? When is a Noun ſaid to be Proper, when Common? What other Noun may be added to theſe? What are ſuch Nouns called that want the ſingular or plural Number? How many things belong to a Noun?

Of Gender.

GENDER is a Mark to diſtinguiſh the Sex by.

Gender

Genders of Nouns are three, the *Maſculine*, *Feminine* and *Neuter*.

The Maſculine [or *Male*] is known by *he*, the Feminine [or *Female*] is diſtinguiſhed by *ſhe*; the Neuter (to diſtinguiſh Things void of Life) is known by *it*; as, *he runs*, *ſhe ſmiles*, *it burns*, &c. i. e. *the man runs*; *the woman ſmiles*, *the Fire burns*, &c.

The Female Sex is oft diſtinguiſhed from the Male, by ending with *eſs*; as *Emperor*, *Empreſs*; *Abbot*, *Abbeſs*; *Duke*, *Dutcheſs*, &c. To theſe may be added the *Epicene*; as, *a Child*, *a Colt*, a *Fox*, &c. may be called *Nouns Epicenes*; and are no otherwiſe known aſunder, than by ſome ſex-diſtinguiſhing Character; as, a *Male-Child*; a *Horſe-Colt*; a *Dog-Fox*, &c.

INTERROGATORY XVIII.

What's Gender? How many Genders are there? How diſtinguiſhed? Is not the Female Sex always diſtinguiſhed from the Male? What other Gender (as ſome call it) may be added to the three former?

Of Number.

NUMBER is a Quantity, or that whereby any thing is numbered; as, *one*, *two*, &c. It is common to all the parts of Speech but the Particle.

Numbers

Numbers are two, the Singular and Plural: The ſingular Number ſpeaks of one thing only, as a *Boy*; the Plural Number is uſed of all Numbers above one; as, *Boys*, &c.

The Plural Number is commonly made by adding *s* to the Singular; as, *Dog*, *Dogs*; *Hen*, *Hens*; *Boy*, *Boys*, &c.

There are Exceptions to this Rule, which may be attained by diligent Obſervation, as *Staff*, *Knife*, *Wife* in the ſingular Number, make *Staves*, *Knives*, *Wives* in the Plural, (as aforeſaid in Letter *f*) —— A *Louſe*, *Gooſe*, *Foot*, *Ox*, *Man*, *Child*, *Woman*, *Brother*, *Tooth*, &c. *in the Singular*; make *Lice*, *Geeſe*, *Feet*, *Oxen*, *Men*, *Children*, *Women*, *Bretheren*, *Teeth*, &c. in the Plural. But *Sheep*, *Deer*, &c. are the ſame in both Numbers.

INTERROGATORY XVIII.

What's Number? How many Numbers are there, and how diſtinguiſhed? How is the Plural Number commonly made? What's your Exceptions to this Rule? But are not ſome Nouns the ſame in both Numbers?

Of Caſe.

CASE (in imitation of the *Latin*) is the ſpecial Ending of a Noun, Adnoun, [Pronoun and Participle.]

Note,

(*Note*, But of this ſee what is ſaid in Declenſion.)

Nouns, &c. are declined with ſix Caſes; the *Nominative*, *Genitive*, *Dative*, *Accuſative*, *Vocative* and *Ablative*; ſo called from the *Latin*.

When a Noun comes before the Verb, 'tis of the Nominative Caſe; as, the *Boy learns*: When it follows a *Verb Active*, without a Particle intervening [a Prepoſition) 'tis the Accuſative Caſe, as *I have a Schollar*, &c.

Note, Boy is a Noun Common of the Nominative Caſe, and comes before the Verb *learns*; and Schollar is a Noun of the Accuſative Caſe ſingular, and follows (or is governed of) the Verb Active *have*.

The Noun is of the Vocative Caſe, when it ſignifies the Thing ſpoken or called to, as, *Sir, have a care*, &c.

The Genitive Caſe is known by having *s* joined to the Noun, with an Apoſtrophus, or by putting the Particle *of* before it; as, *my Father's Son*, or *the Son of my Father*,

Note, The Apoſtrophus is not uſed in the Genitive Plural, as *Mens works*, &c.

The Dative Caſe is known by the Particle *to* or *for* before the Noun, as *Learning is uſeful to all*, &c.

The Ablative Caſe is known by having theſe Particles, *in*, *with*, *through*, *from*, *by* and *than*

than (after the Comparative Degree) before the Noun; as, *Virtue is better than Gold.*

Note, Gold is a Noun Defective, wanting the plural Number, the *Abl. Caſe* having *than* before it, after the Adnoun *better*, which is of the Comparative Degree.

INTERROGATORY XIX.

What's Caſe? How many Caſes are there? When's a Noun of the Nominative Caſe? When of the Accuſative Caſe? What's your Remark upon this? When is a Noun of the Vocative Caſe? How is the Genitive Caſe known? Is the Apoſtrophus uſed in the Genitive plural too? How is the Dative Caſe known? How the Ablative Caſe? What do you note from this?

Of Declenſion.

DECLENSION is the varying of a *Noun, Adnoun*, &c. by ſix Caſes.

An *Engliſh* Noun is declined, not by altering or changing it's Theme any further than to diſtinguiſh its Number; for (ſtrictly and properly ſpeaking) nothing more is neceſſary than to know its ending in the ſingular and plural Number, and the Particles or Signs *a, an, the, of, to, O, in, with, thro', from, by*, &c. as uſed in varying the following Noun *Boy*.

The declining or varying of a *Noun* is to expreſs with more Eaſe, whether it acts alone, or with another, whether it's the thing

acting, or the *Effect* produced, *whoſe* it is, *whereof* it's made, or what it poſſeſſeth; for whoſe ſake it is, or to *whom* or *what* it tends, *whom* it calls in to help, *&c.* or, *laſtly*, for what *Motives*, or by what *Ways* or *Inſtruments* it accompliſhes its Ends.

(Boy *is thus declined*)

Sing. *Nom.* *a* or *the* Boy.
Gen. *of* a or the Boy.
Dat. *to* a or the Boy.
Acc. *a* or *the* Boy.
Voc. *O* Boy.
Abl. *in*, *with*, *from*, or *by* a or the Boy.

Plural. *Nom.* *the* Boys.
Gen. *of* the Boys.
Dat. *to* the Boys.
Acc. *the* Boys.
Voc. *O* Boys.
Abl. *in*, *with*, *from*, or *by* the Boys.

Note, According to the Example above, you may decline *Man*, *Wife*, *Ox*, &c. in the Singular, and *Men*, *Wives*, *Oxen*, &c. in the Plural.

INTERROGATORY XX.

What's Declenſion? Strictly ſpeaking how is an Engliſh Noun declined or varied? What's to be underſtood by the declining of a Noun; Decline the Noun *Boy*. Decline the Nouns, *Man*, *Wife*, and *Ox*, in both Numbers.

Of

Of Species *and* Figure.

SPECIES and *Figure* are Accidents to each Part of Speech, and denote a word to be either *Primitive*, as *man*; or *Derivative*, as *manly*; *Simple*, as *Juſt*; *Compound*, as *Unjuſt*; *Decompound*, as *High-way-man*, &c.

A Primitive Word is that which is not derived of another; as, *good*, *God*, *man*, &c.

A Derivative Word is that which is derived of another; as, *goodneſs*, *Godhead*, *manhood*, derived from their Primitives, *good*, *God*, *man*, &c.

A Simple Word is that which is not compounded of two or more Words; as, *Maſter*, *foot*, *common*, &c.

A Compound Word, is that which is compounded of two or more Words, by way of Elegancy; as, *foot-ſtool*, *Maſter-builder*, *common-wealth*, and *maſter-work-man*, &c. (called *Decompound*.)

Words that have Prepoſitions joined to them are called compound Words. (*See* Prepoſitions.)

INTERROGATORY xxi.

What's Species and Figure? What's a Primitive Word? What's a Derivative Word? What's a ſimple Word? What's a com.

a compound Word, &c. Are not all Words that have Particles [Prepoſitions] joined to them called compound words?

Of Adnouns.

AN Adnoun [Adjective] is a part of *Speech*, which ſignifies the *manner*, *kind*, or *quality* of the *Noun* or *Thing*; as, *good*, *fat*, *loving*, &c.

'Tis always joined to ſome other Word [Noun] whoſe *manner*, *kind*, or *quality* it ſheweth, to make Senſe; as, a *good Boy*, a *fat Gooſe*, a *loving Wife*, &c.

There are three kinds of Adnouns, thus diſtinguiſhed, *viz.* The firſt declares the *Nature*, *Quality*, &c. of the Noun or Thing, as *good*, *bad*, *hot*, &c.

The ſecond is that which relates to a Perſon, *&c.* (called *Pronoun*), and ſtands for it; as, *I*, *me*, *my*, *mine*, *thy*, *thou*, *he*, *ſhe*, &c.

The third is a verbal Adnoun (Participle) made of a Verb, and has the ſame Diſtinction of time; as, *loving*, *learned*, *taught*, *ſlain*, *&c.*

Adnouns are varied or declined, uſually with their Nouns or Names of Things; thus;

Singu-

	Singular.		Plural.
Nom.	a good Wife.	*Nom.*	good Wives.
Gen.	of a good Wife.	*Gen.*	of good Wives
Dat.	to a good Wife.	*Dat.*	to good Wives.
Acc.	the good Wife.	*Acc.*	the good Wives
Voc.	O good Wife.	*Voc.*	O good Wives.
Abl.	in, with, thro' or by a good Wife.	*Abl.*	in, thro', by, *&c.* good Wives.

Note, After this Example, a *good Boy*, *a fat Gooſe*, *a loving wife*, *a learned man*, may be varied or declined; obſerving only the ending of the Noun, when plural; for the Adnoun being the ſame in both Numbers) alters not its Theme.

Adnouns admit of Compariſon by altering their Qualities.

Compariſon is the Variation of an Adnoun, *&c.* by ſeveral Degrees, into more or leſs, as *hard*, *harder*, *hardeſt*; *little*, *leſs*, *leaſt*, &c.

There are three Degrees of Compariſon, *viz.* The *Poſitive*, the *Comparative*, and the *Superlative*.

The Poſitive is the Adnoun itſelf, as *hard*; the Comparative ſomewhat exceeds it in Signification, as *harder*; the Superlative exceeds in the higheſt Degree, as *hardeſt*.

The Comparative Degree is formed by adding (*er*) or (*more*) to the Poſitive, as *harder* or *more hard*.

The

The Superlative Degre is formed by putting *eſt*, or by placing *moſt* before the Poſitive; as, *hardeſt*, or *moſt hard*.

Some Adnouns are irregularly compared; as the following:

Poſitive.	*Comparative.*	*Superlative.*
Good	Better	Beſt
Bad	Worſe	Worſt
Little	Leſs	Leaſt
Much	More	Moſt, &c.

Thoſe Adnouns whoſe Signification cannot increaſe or be deminiſhed, will not form Compariſon, as *all*, *each*, *every*, &c.

Some Adnouns are derived from Nouns, as *faithful*, *godly*, &c. derived from *Faith*, *God*, &c. (*See* Species *and* Figure.)

Note, Nouns will by no means admit of Compariſon; for Example, a Horſe cannot be more or leſs a Horſe than another Horſe, let the Bulk, Size, or Stature be what it will.

INTERROGATORY XXII.

What's an Adnoun? Is it not always joined to a Noun? How many kinds of Adnouns are there? How are they diſtinguiſhed? How declined? Decline or vary the Noun *Wife* with the Adnoun *good*? what others may be declined after this Example? Decline 'em? Don't Adnouns admit of Compariſon? what is Compariſon? How many Degrees of Compariſon are there? How are they known? How is the Comparative

Degree

Degree formed? How the Superlative? Are not ſome Adnouns irregularly compared? What Adnouns admit of no Compariſon? Are not ſome Adnouns derived from Nouns? Will Nouns admit of Compariſon?

Of a Pronoun.

A Pronoun (the ſecond kind of Adnouns) is a Part of Speech either ſet before a Noun, as *this* Man, *that* Man, *&c.* or put to ſupply its place, as *I*, *thou*, uſed for (or put inſtead of) my Name and yours.

I, *thou*, *he*, *ſhe*, *it*, *ſelf*, &c. are (by ſome) term'd Pronoun Subſtantives (or Nouns), and *this*, *that*, *which*, *what*, *ſome*, *my*, *his*, *her*, *our*, *your*, *their*, *whoſe*, *own*, *the ſame*, *&c.* Adnouns.

There are four kinds of Pronouns, viz. *demonſtrative*, *relative*, *poſſeſſive*, and *interrogative*.

A *Demonſtrative Pronoun* points out or ſhews the Noun itſelf, as *I*, *thou*, *he*, *ſhe*, *that*, &c.

A *Pronoun Relative* relates to ſome Noun foregoing; as, *who*, *which*, *this*, &c.

A *Pronoun Poſſeſſive* ſignifies Poſſeſſion to a Man's ſelf, or to another; as, *mine*, *thine*, *ours*, &c.

A Pronoun Interrogative is always uſed in asking of Queſtions, as, *who*, *which*, *what*, &c.

&c. when otherwiſe, they are called *Indefinites*, (i. e.) they have then a looſe and undetermined Signification, and oft relate both to Perſon and Thing.

There belong to a Pronoun five Things, *viz. Number*, *Caſe*, and *Gender*, as in a Noun; *Declenſion* and *Perſon*, as follow's:

Pronouns have two Numbers, as Nouns have; as, *I* or *me* in the Singular, *we* or *us* in the Plural: They are declined with ſix Caſes like Nouns too; and are applicable to the ſame *Genders*, as *he*, *ſhe* and *it* to the *Maſculine*, *Feminine* and *Neuter*; being the Signs by which thoſe Genders are diſtinguiſhed.

In Declenſion Pronouns vary from Nouns in their Theme, but the Signs of their Caſes are the ſame; as in the following Examples;

Singular.	Plural.
Nom. I	*Nom.* we
Gen. of me	*Gen.* of us
Dat. to me	*Dat.* to us
Acc. me	*Acc.* us
Voc. is wanting	*Voc.* is wanting
Abl. in, with, from or by me	*Abl.* in, with, from or by us

Trou-

Thou or You is thus declined, *viz.*

Singular.	Plural.
Nom. thou or you	*Nom.* ye or you
Gen. of thee or you	*Gen.* of you
Dat. to thee or you	*Dat.* to you
Acc. thee or you	*Acc.* you
Voc. O thou or you	*Voc.* O ye or you
Abl. by, *&c.* thee or you	*Abl.* in, with, by, *&c.* you

Pronouns, when declined with Nouns are in all reſpects as Adnouns; as in the Examples following.

Singular.	Plural.
Nom. this Man	*Nom.* theſe Men
Gen. of this Man	*Gen.* of theſe Men
Dat. to this Man	*Dat.* to theſe Men
Acc. &c.	*Acc. &c.*

So are varied *that Man, my Wife, your Horſe,* in the Singular.

And *thoſe Men, my Wives, your Horſes* in the Plural.

My, thy, her, our, your, their, &c. are uſed when joined with Nouns, or the Word *own*; as, *my Houſe, my own,* (as in the following) but *mine, thine, hers, ours, yours, theirs,* are uſed when the Noun is left out or underſtood; as, *this Pen is mine, thine, hers, &c.*

The Pronoun Perſonals, may be underſtood, and the three Perſons in both Numbers by the following, *viz.*

Singular.

1ſt Perſon. *I, me, mine, my own, myſelf.*
2d Perſon. *Thou* or *you*; *thy, thine* or *yours*; *thine, thy own*, or *your own*; *thyſelf* or *yourſelf.*
3d Perſon. *He, ſhe* or *it*; *him, her* or *it*; *His, hers* or *its*; *his own, her own* or *its own*; *himſelf, herſelf* or *itſelf.*

Plural.

1ſt Perſon. *We, us, ours, our own, ourſelves.*
2d Perſon. *Ye* or *you, yours, your own, yourſelves.*
3d Perſon. *They, them, theirs, their own, themſelves.*

It's cuſtomary with us, tho' we ſpeak but to One particular Perſon, to uſe the Plural, *You*, not *thou*, unleſs we addreſs our ſelves to *Almighty God*; or otherwiſe when we ſignify *familiarity, contempt* or *diſdain*; as, *Thou Lord, art to be feared*; *thou art* my *Favourite*; *thou art a baſe Fellow, &c.*

Who is declin'd in both Numbers, Thus, Singular and Plural.

Nom. Who
Gen. Whoſe or *of whom.*

The other Caſes are *Whom.*

When

When *who* is compounded it's *whoſoever*

Which and *what* varies not in Number nor Caſe.

Who and *whom* is us'd when we ſpeak of Perſons.

Which and *what* relate to, and are us'd when we ſpeak of things, as *a Fool is wiſer in his own Eyes, than Seven Men who can render a Reaſon, Opportunities which are loſt can never be recall'd again.*

That is often us'd inſtead of *who, whom, which*; as, *the Man that told you; The Man that we ſaw; the Book that I lent you, &c.*

What, is us'd when we ſpeak of a thing with a Queſtion, as *what Book is this?* without a Queſtion, *which*; as, *the preſent which you gave me.*

What is often us'd inſtead of *the Thing which*, or *that which*; as, *I konw what you deſign*; *i. e.* the *thing which*, or *that which* you deſign.

Pronouns have three Perſons in both Numbers, *viz.*

The 1ſt Perſon ſpeaks of it ſelf; as, *I, me*, in the Singular; *we, us*, in the Plural.

The 2d Perſon is ſpoken to; as, *thou, thee, you, Sir, Madam*, in the Singular; *ye*, or *you, yours, Sirs, &c.* in the Plural; and of this Perſon is every Vocative Caſe.

The 3d Perſon is ſpoken of, as *He, ſhe, it*, &c. in the Singular; *they, them*, &c. in the

the Plural; and of this Perſon are all Nouns Pronouns, except as before, *I*, *thou*, *we*, *us*, *ye*, or *you*, and Vocative Caſes.

INTERROGATORY XXIII.

What's a Pronoun? Which of them are termed Nouns, and which Adnouns? How many kinds of Pronouns are there? What's a Pronoun demonſtrative? What's a Relative? What's a Poſſeſſive? What an Interrogative? What are Interrogative Pronouns termed, when otherwiſe? What do you mean by Indefinites? How many Things belong to a Pronoun? Have Pronouns two Numbers, Caſe and Gender too, as Nouns have? In Declenſion do Pronouns vary from Nouns in their Theme? Decline the Pronoun *I*? Decline *thou* or *you*? Are Pronouns when declined with Nouns of the like Nature as Adnouns? What Pronouns are uſed when joined to Nouns, and which when the Noun is left out? What's your Scheme to know the perſonal Pronouns by, &c. in both Numbers? Is *you*, (tho' plural) uſed when we ſpeak but to one particular Perſon? When is it otherwiſe? How is *who* declined? What Variation has *which* and *what*? When is *who* and *whom* uſed, and when *which* and *what*? Is *that* oft uſed inſtead of *who*, *whom*, &c. Tell me what you remark upon *what* and *which*? how many Perſons have Pronouns? how are they known.

Of a Verb, *the third part of Speech.*

A Verb, is a Word that ſerves to expreſs what we affirm of any Subject. It's conjugated or varied with *Mood*, *Tenſe*, *Number* and *Perſon*, and ſignifies *to do*, *to ſuffer*, or *to be*; as, *I teach*, *I am taught*, *I am*, and is the moſt neceſſary part of a Sentence.

Note,

Note, The meaning of a verb ſignifying *to do*, *to ſuffer*, or *to be*, is how or in what manner one Perſon or Thing is acted upon or affected by another; as, *I love, John, I am loved by John; John is injured by James; John is in being, &c.*

To be, does not only ſignify bare Exiſtence, but *to be* in ſome *poſture, circumſtance*, or ſome way affected; as, *John ſits, ſtands, is hot, cold, angry*, &c.

Verbs are diſtinguiſhed (*as to their ſignification*) into three kinds, *viz. active, paſſive*, and *neuter*.

A Verb *active* ſignifies to *act* or *do*, and affirms the action of its perſon, &c. before it, as *I love*, and by putting *am, art*, &c. to the Verb *active*, it becomes a Verb *paſſive*, as *I am loved*, &c.

A Verb paſſive ſignifies to ſuffer, and affirms or expreſſes the paſſion or ſuffering of ſome Agent, Perſon, &c. before it, as *I am loved*; and by leaving out *am*, &c. it becomes a Verb Active.

A Verb Neuter is ſuch whoſe Signification is neither Active nor Paſſive, and denotes the *State, Being*, &c. of the *Perſon*, as *I am, I run, I ſleep*, &c.

Note, It's ſo called becauſe the Action does not paſs on to ſome other thing.

A Word

A Word is known to be a Verb, if, with good Senſe, *I*, *thou*, *you*, *he*, *ſhe*, *we*, *ye*, *they* or *it*, will join with it, as *I love*, *ſhe cries*, &c.

Note, The auxiliary Verb *am*, &c. (or Verb Subſtantive, as it's uſually termed) expreſſes the *Being* or *Subſtance*, which the mind forms to itſelf, or ſuppoſes to be in the *Object*, whether it be there or not, as *I am*, *thou art*, &c.

INTERROGATORY XXIV.

What's a Verb? With what is it varied? What does it ſignify? What do you mean by a Verb's ſignifying to do, &c. How many kinds of Verbs are there? How do you know a Verb Active? How a Verb Paſſive? And how a Verb Neuter? Why is a Verb Neuter ſo called? How is a Word known to be a Verb?

Of Mood.

MOODS determine the ſignification of Verbs, as to the Manner and Circumſtances of what is affirmed or deny'd.

Verbs have four Moods, viz. the Indicative, Imperative, Subjunctive, and the Infinitive, ſo called from the Latin.

The Indicative Mood poſitively affirms or denies, as *I love*, *I do not love*, or elſe asks a Queſtion, as *doſt thou love*, &c.

The

The Imperative Mood bids, commands or intreats; as, *love thou, be thou taught*, &c. It wants the firſt Perſon ſingular, becauſe no Man properly commands himſelf.

The Subjunctive Mood generally depends upon another Verb in the ſame Sentence, either going before or coming after it, as *If ye love me, keep my Commandments*. It's ſo called becauſe ſome Particle (Conjunction), as *if, when*, &c. is ſubjoined to the Verb.

Note, This Mood is called the potential (implying a Power or an Ability of doing ſomething) when it hath theſe Signs (or auxiliary Verbs), *may, can, might, would, ſhould*, &c. preceding the Verb, as *I may or can love, I might have lov'd*, &c. It's alſo called the Optative Mood, when it hath a Particle (Adverb) of wiſhing joined with it, as *O that I was beloved*, &c.

The infinitive Mood ſignifies to *do*, to *ſuffer*, or to *be*, and obſerves only the bare Signification of the Verb, without any regard to Number or Perſon, and is known by the Prticle *to* before it; as, *to hate, to be hated*, &c.

Note, It's ſo called becauſe not limited either by Number or Perſons like other Moods; and uſually follows another Verb; as, *he delights to ſtudy, he deſires to learn*, &c.

INTERROGATORY XXV.

What does Mood ſignify? How many Moods have Verbs? How do you know the Indicative Mood? How the Imperative? Why does it want the firſt Perſon ſingular? How do you know the Subjunctive Mood? When is it called the Potential Mood? When the Optative? How do you know the Infinitive Mood; What Particle generaliy precedes it? Why is it called the Infinitive Mood?

Of Tenſes *or* Times.

TENSE is a Diſtinction of Time, or ſhews the Time of an Action, &c.

There belong to Verbs three Tenſes or Times, *viz.* the *Preſent*, *Perfect* and *Future*, i. e. the Time preſent, the Time paſt, and the Time to come; which (ſtrictly ſpeaking) are all the Times that a Perſon or Thing can be ſaid to do or ſuffer.

Note, To theſe three, Grammarians add two more, (in Imitation of the Latin,) *viz.* the *Imperfect* and *Pluperfect*.

Note alſo, The Action paſt, (for the eaſe of the Learner) I have comprehended under the perfect; how far my Opinion may agree with ſome, I can't determine; but ſhall ſubmit that to their Judgments.

The preſent Tenſe imports the Time that now is; as, *I read* or *am reading*, i. e. I now read at this inſtant.

The

The *Perfect Tenſe* ſignifies the Time paſt; as, *I did read*, or *was reading*; *I have* or *had read*; or, *I have* or *had been reading*, &c.

The *Future Tenſe* ſpeaks of the Time to come; as, *I ſhall* or *will read*, *I ſhall* or *will be reading*, &c.

Note, *Shall* implies the Will of another, who promiſes or threatens to do the Thing, or cauſe it to be done: *Will* imports the Will or Purpoſe of the Perſon it is joined with.

INTERROGATORIES.

What is Tenſe? How many Tenſes have Verbs? Do Grammarians allow of any more Tenſes, or Times of Action, &c? What does the Preſent Tenſe import? What the Perfect? And what the Future Tenſe? And what does *ſhall* or *will* imply?

Of Numbers *and* Perſons *of* Verbs.

VERBS have two *Numbers* (as obſerv'd before) the *Singular* and *Plural*; and three *Perſons* in both *Numbers*; as, *I*, *thou*, (or *you*) *he* (or *ſhe*) in the *Singular*; *We*, *ye*, *they*, in the *Plural*.

The *Number* and *Perſon* of a *Verb* is known by its Nominative Caſe; for the ſame *Number* and *Perſon* the Nominative Caſe is, the ſame will the *Verb* be, as, *A Boy ſhould learn* is the *Singular Number* and *third Perſon*; *Men die* is the *third Perſon Plural*. See *Concord* I.

I, *we*, is the Nominative Caſe to the *firſt Perſon*; *Thou*, *ye* (or *you*) to the *ſecond Perſon*; *He*, *ſhe*, *it*, *they*, or any other Noun, Adnoun [Pronoun] *&c.* to the *third*.

Verbs that have *Perſons*, are called *Verb Perſonals*; as, *I love*, *thou loveſt*, *he loveth*, *we*, *ye*, *they love*, &c.

Verbs that have no *Perſons* are called *Imperſonals*, and are uſed only in the third Perſon Singular; and are known by *(it)* preceding the Verb; as, *it rains*, *it delighteth*, &c.

Note, *It* before a Verb Impersonal denotes its Nominative Caſe, and ſignifies as much as *this Thing*, or *the Thing*, &c.

INTERROGATORIES.

How many Numbers have Verbs? and how many Perſons in each Number? How is the Number and Perſon of a Verb known? What is the Nominative Caſe to the firſt Perſon of a Verb? What to the ſecond? What to the third? What are Verbs called that have Perſons? What thoſe that have none? How is a Verb Impersonal known? What does (*it*) ſignify before a Verb Impersonal?

Of Conjugation.

CONJUGATION is the forming or varying of a Verb by *Mood*, *Tenſe*, *Number*, and *Perſon*, and (by ſome) are allow'd to be in Number four.

The

The *firſt Conjugation* (ſay they) hath its Preter Tenſe ending in *(d)*; as, *I have loved*; the *ſecond* in (*t*); as, *I have taught*; the *third* in (*n*); as, *I have ſlain*; and the *fourth Conjugation* hath its Preter Tenſe ending in any other Vowel or Conſonant; as, *I have gone*, *I have ſung*, &c.

In conjugating or forming the Active Voice (of the Verb *love*, &c.) it will appear that the ſecond Perſon Singular in the Preſent Tenſe is form'd by adding the Termination *(eſt)* to the primitive Word *love*, &c; and the third Perſon Singular is form'd by adding (*s*) *(es)* or *(eth)* to it; as,

SINGULAR.

I love	Thou	loveſt	He	loves *or* loveth
I read	Thou	readeſt	He	reads *or* readeth
I teach	Thou	teacheſt	He	teaches *or* teacheth

And the three Perſons Plural are always the ſame with the primitive Word or Verb, and are diſtinguiſhed only by their Perſons; as, *we*, *ye*, or *you*, *they*, *love*, *read*, *teach*, &c.

The Preter Tenſe and Participle of the ſame are commonly made by adding *d*, *t*, or *n*, with their Signs (or auxiliary Verbs) before them; as,

I did read	*or* I	have *or* had read	
I did love	*or* I	have *or* had loved	
I did teach	*or* I	have *or* had taught	
I did forgive	*or* I	have *or* had forgiven	

INTERROGATORIES.

What's Conjugation? How many Conjugations have Verbs? How are they known? How is the ſecond and third Perſon Singular in the Preſent Tenſe of a Verb Active form'd? Is there any Variation in the three Perſons Plural of the Preſent Tenſe? How is the Preter Tenſe and Participle of the ſame form'd?

The Verb (*love*) varied in the Active Voice.

Indicative Mood.

Preſent Tenſe.

Sing. I love *or* do love.
Thou loveſt *or* doſt love.
He loveſt *or* doth love.

Plur. We love *or* do love.
Ye *or* you love *or* do love.
They love *or* do love.

Preter Tenſe.

Sing. I did love, *or* I have *or* had loved.
Thou didſt love, *or* thou haſt *or* hadſt loved.
He did love, *or* he has, hath, *or* had loved.

Plur. We did love, *or* we have *or* had loved.
Ye *or* you did love, *or* ye have, *&c.* loved.
They did love, *or* they have or had loved.

Future

Future Tenſe.

Sing. I ſhall *or* will love.
Thou ſhalt *or* wilt love.
He ſhall *or* will love.

Plur. We ſhall *or* will love.
Ye *or* you ſhall *or* will love.
They ſhall *or* will love.

Note, The Signs *do*, *does*, *doth*, in the Preſent Tenſe, and *did*, *didſt* in the Preter Tenſe, is not join'd to the Verb but when uſed emphatically.

I have purpoſely omitted (for the greater Eaſe in conjugating the Verb *love)* in the Indicative and Subjunctive Mood Preter Tenſe Active, *I loved*, *thou lovedſt*, *he loved*; *we*, *ye*, *they loved*; *If* or *when I loved*, *if thou lovedſt*, *if he loved*; *if we*, *ye*, *they loved*, &c. which may (if thought proper) be conjugated thus:

Indicative Mood Preter Tenſe: *I loved* or *did love*, or *I have* or *had loved*; *thou lovedſt*, or *thou didſt love*, or *thou haſt* or *hadſt loved*; *he loved* or *he did love*, or *he hath* or *had loved*, &c.

Subjunctive Mood Preter Tenſe: *If I loved* or *if I did love*, or *if I have* or *had loved*; *if thou lovedſt* or *if thou didſt love*, or *if thou haſt or hadſt loved*; *if he loved* or *if he did love*, or *if he has*, *hath*, or *had loved*, &c.

Imperativ

Imperative Mood.

Preſent Tenſe.

Sing. Love thou.
Let him love.

Plur. Love we, *or* let us love.
Love ye, *or* you, *or* let us love.
Love they, *or* let them love.

Subjunctive Mood.

Preſent Tenſe.

Sing. If *or* when I love.
If, *&c.* thou loveſt.
If, *&c.* he loves.

Plur. If, *&c.* we love.
If, *&c.* ye *or* you love.
If they love.

Preter Tenſe.

Sing. If, *&c.* I did love, *or* if I have *or* had loved.
If, *&c.* thou didſt love, *or* if thou haſt *or* hadſt loved.
If he did love, *or* if he has, hath, *or* had loved.

Plur. If, *&c.* we did love, *or* if we have *or* had loved.
If ye *or* you did love, *or* if ye have *or* had loved.
If they did love, *or* if they have *or* had loved.

Future

Future Tenſe.

Sing. If, *&c.* I ſhall *or* will love.
If thou ſhalt *or* wilt love.
If he ſhall *or* will love.

Plur. If we ſhall *or* will love.
If ye *or* you ſhall *or* will love.
If they ſhall *or* will love.

Note, The varying of the Subjunctive Mood differs nothing from the Indicative, ſave only, that it hath the Particles [or Conjunction] *if, when, ſo that, provided*, &c. preceding the Verb.

Infinitive Mood.

Preſent Tenſe. *To love.*
Preter Tenſe. *To have or had loved.*

A Participle of the Preſent Tenſe, *Loving.*
A Participle of the Preter Tenſe, *Loved.*

Note, As the Verb (*love*) is formed, ſo may the Verbs *teach, read, forgive*, &c. be varied through all Moods and Tenſes, *I teach*; *I did teach*, or *I have* or *had taught*; *I ſhall* or *will teach*; *teach thou*; *if, when, ſo that*, or *provided I teach*; *If I did teach*, or *if I have* or *had taught*; *if I ſhall* or *will teach*; *to teach*; *to have* or *had taught*; *teaching*; *teached*, &c. And ſo in the Paſſive Voice following, may thoſe Verbs be varied by the auxiliary

auxiliary Verb (*am*) and the Participle of their Preter Tenſe.

A Verb may be varied by the Participle of the Preſent Tenſe, with the auxiliary Verb Neuter (am) *thus:*

I am reading, *for* I read.
Thou art reading, *for* thou readeſt.
He is reading, *for* he reads, *&c.*
We are reading, *for* we read.
Ye, *or* you are reading, *for* ye or you read.
They are reading, *for* they read.

I was, thou waſt, he was, we, ye, they were reading, *for* I did read, *&c.* in both Numbers.
I have *or* had been, thou haſt, *&c.* been, he hath, *&c.* been, we, ye, they have been reading, *for* I have *or* had read, *&c.* in both Numbers.
I ſhall be reading *&c.* (in both Numbers) *for* I ſhall read, *&c.* in both Numbers.

Note, Verbs Active are known by *do, does, doth, did, didſt, have, had, hadſt, ſhall, will,* &c. prefixt before them in good Senſe. Verbs Paſſive by the auxiliary Verb *(am)* and its Varyings, *&c.*

INTERROGATORIES.

Conjugate the Verb *Love*, through all the Tenſes in the Indicative Mood. What in the Preſent and Preter Tenſe is omitted when the Verb is not uſed emphatically? What Reaſon

Reaſon is aſſign'd for not uſing *loved* in the Preter Tenſe? Conjugate the Imperative and Subjunctive Mood? In what differs the Varying of the Subjunctive Mood from the Indicative? Conjugate the Verbs *teach*, *read*, *forgive*, thro' all the Moods and Tenſes, according to the Verb *Love*? By what other ways may a Verb be varied? What Signs, *&c.* precede a Verb Active? What a Verb Paſſive?

The Forming of the Auxiliary Verb (or Verb Neuter) *am*.

Indicative Mood.

Preſent Tenſe.

Sing. I am.
Thou art.
He is.

Plur. We are.
Ye *or* you are.
They are.

Preter Tenſe.

Sing. I was, *or* I have, *or* had been.
Thou waſt, *or* thou haſt, *or* hadſt been.
He was, *or* he hath, *or* had been.

Plur. We were, *or* we have, *or* had been.
Ye *or* you were, *or* ye, *&c.* have or had been.
They were, *or* they have *or* had been.

Future Tenſe.

Sing. I ſhall *or* will be.
Thou ſhalt *or* wilt be.
He ſhall *or* will be.

Plur. We ſhall *or* will be.
Ye *or* you ſhall *or* will be.
They ſhall *or* will be.

Imperative Mood.

Preſent Tenſe.

Sing. Be thou.
Be he, *or* let him be.

Plur. Be we, *or* let us be.
Be ye *or* you.
Be they, *or* let them be.

Subjunctive Mood.

Preſent Tenſe.

Sing. If, ſo that, *or* provided I am.
If, *&c.* thou art.
If, *&c.* he is.

Plur. If, *&c.* we are.
If, *&c.* ye *or* you are.
If, *&c.* they are.

Preter Tenſe.

Sing. If, *&c.* I was, *or* if, *&c.* I have or had been.
If, *&c.* thou waſt, *or* if thou haſt *or* hadſt been.
If, *&c.* he was, *or* if he hath *or* had been.

Plur.

Plur. If, *&c.* we were, *or* if ye *or* you have *or* had been.
If, *&c.* ye *or* you were, *or* if ye *or* you have *or* had been.
If they were, *or* if they have *or* had been,

Future Tenſe.

Sing. If, *&c.* I ſhall *or* will be.
If, *&c.* thou ſhalt *or* wilt be.
If, *&c.* he ſhall *or* will be.

Plur. If, *&c.* we ſhall *or* will be.
If, *&c.* ye *or* you ſhall *or* will be.
If, *&c.* they ſhall *or* will be.

Infinitive Mood.

Preſent Tenſe, *to be.*
Preter Tenſe, *to have been.*
Participle of the Preſent Tenſe, *being.*
Participle of the Preter Tenſe, *having been.*
Participle of the Future Tenſe, *about to be.*

Note, By the Auxiliary Verb (*am*) and *(loved)* (the Participle of the Preter Tenſe of the Verb *love*) is the Paſſive Voice following form'd.

INTERROGATORIES.

Conjugate the Auxiliary Verb *am* thro' all the Moods and Tenſes? What forms the Paſſive Voice?

The conjugating or varying of the Verb (*love*) in the Paſſive Voice.

Indicative Mood.

Preſent Tenſe.

Sing. I am loved.
Thou art loved.
He is loved.

Plur. We are loved.
Ye *or* you are loved.
They are loved.

Preter Tenſe.

Sing. I was loved, *or* I have *or* had been loved.
Thou waſt loved, or thou haſt or hadſt been loved.
He was loved, *or* he hath *or* had been loved.

Plur. We were loved, or we have or had been loved.
Ye *or* you were loved, *or* ye have *or* had been loved.
They were loved, *or* they have *or* had been loved.

Future

Future Tenſe.

Sing. I ſhall *or* will be loved.
Thou ſhalt *or* wilt be loved.
He ſhall *or* will be loved.

Plur. We ſhall *or* will be loved.
Ye *or* you ſhall *or* will be loved.
They ſhall *or* will be loved.

Imperative Mood.

Preſent Tenſe.

Sing. Be thou loved.
Let him be loved.

Plur. Let us be loved.
Be ye *or* you loved.
Let them be loved.

Subjunctive Mood.

Preſent Tenſe.

Sing. If, when, provided, *or* ſo that, I am loved.
If, *&c.* thou art loved.
If, *&c.* he is loved.

Plur. If, *&c.* we are loved.
If, *&c.* ye *or* you are loved.
If, *&c.* they are loved.

Preter Tenſe.

Sing. If, *&c.* I was loved, *or* if I have *or* had been loved.
If, *&c.* thou waſt loved, *or* if thou haſt *or* hadſt been loved.
If, *&c.* he was loved, *or* if he hath *or* had been loved.

Plur. If, *&c.* we were loved, *or* if we have *or* had been loved.
If ye *or* you were loved, *or* if ye have *or* had been loved.
If they were loved, *or* if they have *or* had been loved.

Future Tenſe.

Sing. If, *&c.* I ſhall *or* will be loved.
If, *&c.* thou ſhalt *or* wilt be loved.
If, *&c.* he ſhall *or* will be loved.

Plur. If, *&c.* we ſhall *or* will be loved.
If, *&c.* ye *or* you ſhall *or* will be loved.
If, *&c.* they ſhall *or* will be loved.

Infinitive Mood.

Preſent Tenſe, *to be loved.*
Preter Tenſe, *to have been loved.*
A Participle of the Preſent Tenſe, *being loved.*
A Participle of the Preter Tenſe, *having been loved.*
A Participle of the Future Tenſe, *about to be loved.*

Note,

Note, By the Formation or Varying of a Verb, in the Active and Paſſive Voice, it's obvious, that a Verb expreſſes the Being or Exiſtence; the Actions, Paſſions, Will, Deſires, Powers, Duties, Obligations, or Intentions of all Perſons or Things, by affirming or denying, or asking Queſtions concerning them; as, *I am, this is, I love, you read, I will, I might, I ought to do this* or *that*, &c.

INTERROGATORIES.

Conjugate or vary the Verb *Love*, in the Paſſive Voice, through all the Moods and Tenſes? Conjugate *teach*, *read*, and *forgive*, in the Paſſive Voice too? What do you obſerve from the Formation or Varying of a Verb, &c?

Of a Participle.

A Participle (the third Kind of Adnouns) is a Word that has ſomething of a Verb and of an Adnoun too; it is ſo called, becauſe it partakes of two Parts of Speech.

A Participle partakes of a Verb, when it ſignifies the Time of acting or ſuffering; as, *I am writing my Exerciſe*; *we are playing at Bowls*; *ye have praiſed the Men*, &c.

When a Participle has no Reſpect to Time, it is an Adnoun; as, *a learned Book, a loving Wife*, &c. 2*dly*, When it admits of Compariſon; as, *learned*, *more*, *moſt*, or *very learned*. 3*dly*, When it is compounded with a Prepoſition; as, *unſeen*, *untaught*, *unbecoming*, &c.

A

A Participle of the Preſent Tenſe ends in (*ing*) as, *loving*; and that of the Preter Tenſe in *d*, *t*, or *n*; as, *loved*, *taught*, *ſlain*.

INTERROGATORIES.

What's a Participle? Why ſo called? When does it partake of a Verb? When is it an Adnoun? How does a Participle of the Preſent Tenſe end? How that of the Preter Tenſe?

Of an Adverb.

AN Adverb (the firſt Kind of Particles) is a Word joined to a Verb, to explain and perfect its Signification, and ſerves to expreſs the Manner, Time, *&c.* of the Action; as, *he muſt live well, who wou'd die well.*

'Tis ſometimes joined to a Noun, Adnoun, and to another Adverb too; as, Ann *loves dearly*; *a Girl really hating Vice*; *ſoon enough*, *if well enough*, &c.

Moſt Adnouns are changed into Adverbs, by adding the Termination (*ly*) to the Adnoun, or to the primitive Word; as, *boldly*, *ſwiftly*, *ſoftly*, &c. derived from the Adnouns, *bold*, *ſwift*, *ſoft*, &c.

Theſe Kind of Adverbs (that end in *ly*) admit of Compariſon; as, *boldly*, *more boldly*, *moſt boldly*, &c.

An Adverb ſignifies as much as a Particle, (or Prepoſition) and its caſual Word (or Noun) toge-

together; as, *now*, is as much as to ſay, *at this Time*; *then*, as, *at that Time*, &c.

Adverbs are, (by ſome) divided into three Kinds, *viz.* modal, local, and temporal; others into ſeven Kinds, *viz.* Adverbs of Time, Place, Quality, Quantity, Order, Certainty or Uncertainty, Interrogatives or Indefinites.

Adverbs of Time are theſe, *yeſterday*, *daily*, *when*, *now*, *not yet*, *before*, *after*, *while*, *ſoon*, *once*, *twice*, &c.

Adverbs of Place, are, *here*, *there*, *every where*, *no where*, *hence*, *thence*, *upwards*, *downwards*, &c.

Adverbs of Quality, are theſe, *well*, *ill*, *wiſely*, *fooliſhly*, *equally*, &c.

Adverbs of Quantity, are, *little*, *leſs*, *leaſt*, *much*, *more*, *moſt*, *almoſt*, *enough*, *wholly*, *altogether*, &c. to which you may add theſe Negatives, *no*, *not*, *not all*, &c.

Adverbs of Order and Diſorder, are, *firſt of all*, *moreover*, *beſides*, *finally*, *next*, *laſtly*, *at laſt*, *at length*, &c.

Adverbs of Certainty and Uncertainty, are theſe, *verily*, *truly*, *indeed*, *perhaps*, *poſſibly*, &c.

Adverbs Interrogative, &c. are, *why*, *wherefore*, *when*, *where*, *how*, &c. When theſe are not uſed interrogatively, they are termed Indefinites, and ſeem to have more of the Nature of Conjunctions than Adverbs.

When Prepoſitions have no Word joined with them to ſerve unto, they become Adverbs; as, *He that looks before he leaps*, &c.

INTERROGATORIES.

What's an Adverb? Is an Adverb ever joined to any other Word beſides the Verb? How are Adnouns changed to Adverbs? Will not thoſe Kind of Adverbs admit of Compariſon? What does an Adverb ſignify? Are not Adverbs (by ſome) divided into three Kinds? Do not others divide them into ſeven? What are they? Which are Adverbs of Time? What thoſe of Place? Which thoſe of Quality? What are Adverbs of Quantity? Tell me them of Order and Diſorder? Which are them of Certainty and Uncertainty? What are Adverbs Interrogative? What are theſe termed when otherwiſe applied? When do Prepoſitions become Adverbs?

Of Conjunctions.

A Conjunction (the ſecond Kind of Particles) is a Word which ſerves to join Words and Sentences together, to ſhew what Relation one Notion has to another.

There be many Kinds of Conjunctions, but the chief are Copulatives, Disjunctives, Caſuals, and Conditionals.

Copulatives are, *and*, *alſo*, *nor*, *neither*, &c. Theſe join both the Words and Senſe of a Sentence; as, *I ſtudy*, *and* James *plays*, &c.

Disjunctives, are, *or*, *either*, *whether*, &c. Theſe join Words, but disjoin the Senſe; as, *I or* John; William *or* Mary; *it ſhall be done either by you or me.*

Caſuals, are, *for*, *becauſe*, *that*, *leſt*, *ſince*, *foraſmuch as*, &c. Theſe ſhew the Cauſe or Reaſon of a Thing; *as*, *I will ſtudy becauſe I would be learned*, &c.

Con-

Conditionals, are, *if*, *ſo*, *ſo that*, *provided*, &c. Theſe render the Sentence dubious; as, *If the Boy be mindful of his Book, he may be a Scholar.* Here you ſee the Conditional (*if*) makes the Sentence only ſuppoſititious.

INTERROGATORIES.

What's a Conjunction? How many Kinds are there? What are Conjunctions Copulative? What Disjunctives? What Caſuals? What Conditionals?

Of a Prepoſition.

A Prepoſition (the third Kind of Particles) is a Word ſet before others; either to govern them; as, Alexander *travelled into* Perſia; or elſe in Compoſition with them; as, *The* Con-*cluſion will ſhew the Truth*, &c.

Prepoſitions govern Nouns, *&c.* and being placed before them, ſhew the Production, Motion, or Situation of Things.

Theſe Prepoſitions, *by*, *with*, *of*, *according to*, *about*, *for*, &c. (before Nouns) ſhew the Production of Things.

Theſe, *upon*, *through*, *to*, *into*, *hither*, *beyond*, *back*, &c. ſhew the Motion of Things.

And theſe Prepoſitions, *at*, *nigh*, *without*, *between*, *up to*, *before*, *with*, &c. ſhew the Situation of Things.

The *Engliſh* Prepoſitions uſed in Compoſition, are theſe, *mis*, *en*, *un*, *up*, *under*, &c. as *miſtake*, *enable*, *unable*, *uphold*, *undertake*, &c.

The other Prepoſitions (uſed in Compoſition) are moſt of them derived from the *Latin*, *viz.* *a*, *ab*, *ad*, *anti*, *ante*, *cum*, *circum*, *dis*, *de*, *e*, *&* *ex*, *ob*, *pre*, *preter*, *pro*, *re*, *ſuper*, *trans*, &c.

Theſe *Latin* Prepoſitions (when in Compoſition) ſignify as follows, *viz.*

A, *&* *ab*, ſignify *from*, as, *abdicate*, &c.
Ad, ſignifies *to*; as *Addition*, &c.
Anti, ſignifies *againſt*, as *Antichriſt*, &c.
Ante, ſignifies *before*, as *antedate*, &c.
Cum, ſignifies *with*, (in Compoſition is, *co*, *col*, *com*, *con*, *&* *cor*) as *coequal*, *Conſanguinity*, &c.
Circum, ſignifies *about*, as *circumvent*, &c.
Dis, ſignifies to *divide*, as *disjointed*, &c.
De, ſignifies to *take from*, as *detract*, &c.
E *&* *ex*, ſignify *out of*, as *egreſs*, *exhauſt*, &c.
Ob, ſignifies *againſt*, as *object*, *Objection*, &c.
Pre, ſignifies *before*, as *Prepoſition*, *Preface*, &c.
Preter, ſignifies *beſides*, as *preternatural*, &c.
Pro, ſignifies *for*, as *Pronoun*, &c.
Re, ſignifies *again*, as *Reſurrection*, &c.
Super, ſignifies *above*, as *Superlative*, &c.
Trans, ſignifies *over*, as *tranſlate*, &c.

Prepoſitions are ſo called, becauſe they are put before other Parts of Speech, to deſcribe their State, Place, Circumſtances, Ends, or Ways of acting or ſuffering.

INTERROGATORIES.

What's a Prepoſition? Do Prepoſitions govern Nouns, &c? What Prepoſitions ſhew the Production of Things? Which the Motion of Things? What ſhew the Situation of Things?

Which

Which are the *Engliſh* Prepoſitions uſed in Compoſition? Tell me thoſe which are deriv'd from the *Latin*? What do theſe ſignify when in Compoſition? Why are they call'd Prepoſitions.

Of an Interjection.

AN Interjection (the fourth Kind of Particles) is a Word which expreſſeth a ſudden Paſſion of the Mind in an imperfect Voice; aud ſtanding by itſelf, implies a whole Sentence; as, *Lo! 'ſt! piſh! alas! O ſad!* &c.

There are as many Interjections as there are Diſorders in the Soul, wherein Nature (not having Time or Words to ſpeak at large) expreſſes its Paſſions of Scorn, Applauſe, Joy, Wonder, Sorrow, Love, Pity, Anger, *&c.* as, *Phy! oh! ho! ah! alas! hiſs! huzza! huſh! ſoho!* &c.

INTERROGATORIES.

What's an Interjection? How many Interjections are there?

Of the Emphaſis and the Emphatical Word.

THE Emphatical Word is that Word (or Words) in a Sentence, on which the Emphaſis is laid. The

The Emphaſis is only the Extenſion of the Voice ſomething ſtronger on ſome particular Word, *&c.* in a Sentence; as, *Unto Us a Child is born*; *unto Us a Son is given*; (*i. e.*) to us *Jews*, not to any other People.

You muſt be careful, and mind the Emphatical Words; for if you lay the Emphaſis on the wrong Word, you'll pervert the Senſe of what you read, and make but a bad Orator.

The *Engliſh* Tongue has this Advantage, that it much enlarges itſelf by drawing many Words from the ſame Primitive; as, from the Primitive Word *Love*, is derived, *to love*, *a Lover*, *lovely*, *loved*, *loving*, *lovingly*, &c.

INTERROGATORIES.

What's the Emphatical Word? What's the Emphaſis? Muſt you not carefully obſerve the Emphatical Word? Does not our Language draw ſeveral Words from the ſame Primitive?

Of Syntax, or Sentences, the fourth Part of Grammar.

SYNTAX is the Conſtruction or Connection of the Words of a Language into Sentences and Phraſes, and is the Principal Part of Grammar.

Words are ſaid to be in good Order, or properly join'd, when they are put in their right Caſe, Gender, Number, Perſon, Mood, Tenſe, *&c.* as, *Pious Souls are happy:* But ſhould you

you ſay, *Are happy Pious Soul*, 'twould be improper, and unintelligible.

There are two Kinds of Syntax, *viz.* Simple and Figurative.

Simple Syntax teacheth a natural Order of Words; as firſt, it ſets the Particles, *a*, *an*, *the*, *of*, &c. before the Noun; as *a Man*, *an Oyſter*, *the City*, &c. Secondly, It places the Nominative Caſe before the Verb; as, *Men love*, &c. Thirdly, It puts the Accuſative Caſe after the Verb; as, *Men love Money*, &c.

Figurative Syntax, teacheth the artificial Order or Diſpoſition of Words; as, *Than* Samſon *none was ever ſtronger*. [In its natural Order thus.] *None was ever ſtronger than* Sampſon.— This is moſtly uſed in Poetry, and in the *Latin* Tongue, where Artificial Order of Words is much uſed.

Simple Syntax is twofold, *viz.* the 1ſt, called Concord or Agreement; and the 2d, Government.

Concord, is that Part of Syntax or Conſtruction, whereby the Words of a Sentence agree among themſelves; whereby Verbs are put in the ſame Number and Perſon with Nouns, *&c.*

Government, is that Part of Syntax, *&c.* whereby the laſt Word (if declinable) may be changed, without any Change in the Word preceding it.

Hence it may be obſerv'd, That the Difference between Concord and Government, conſiſts

conſiſts chiefly in this, that in Concord there can be no Change made in the Accidents (that is, in Gender, Caſe, Number, or Perſon) of the one, but the like Change muſt alſo be made in the other: But in Government, the laſt Word may vary form the firſt in the Accidents [Gender, Caſe, *&c.*] without any Variation in the other.

In Concord, the firſt Word may be called the Word directing, and the ſecond, the Word directed, or agreeing with the firſt.

In Government, the firſt Word may be term'd the Word governing, and the ſecond, the Word governed.

Note, For the Eaſe of the Learner, the Words (wherein the Force of each Example lieth) are noted with *(a)* and *(b)*. ——The Word directing or governing with *(a)*; and the Word directed or governed with *(b)*; but where there are two Words directing or governing, the firſt is with *(a)* and the ſecond with *(aa)*; and where two Words are directed or governed, the firſt is mark'd with *(b)* and the ſecond with *(bb)*.

There are three Concords or Agreements; Firſt is of the Verb with the Nominative Caſe: Second, is of the Adnoun, [Pronoun or Participle] with the Noun: Third, is of the Relative with the Antecedent.

To theſe are added (by ſome,) Firſt, the Agreement of two or more Nouns put toge-

together by Appoſition: Second, Two Nouns on each Side the Auxiliary Verb (*am*) or (*become*): Third, Two like Parts of Speech, when coupled together by the Particles (or Conjunctions) *and*, *but*, *than*, &c.

INTERROGATORIES.

What is Syntax? When are Words ſaid to be properly joined? How many Kinds of Syntax are there? What does Simple Syntax teach? What Figurative? How many Fold is Simple Syntax? What is Concord? What's Government? What do you obſerve from hence? What do you call the firſt Word in Concord and Government? How many Concords are there? What others are admitted by ſome?

Firſt Concord or Agreement.

RULE I.

A VERB agrees with the Nominative before it, in Number and Perſon; as, (*a*) *I* (*b*) *read*, (*a*) *you* (*b*) *write*. The (*a*) *Maſter* (*b*) *teacheth*.

Note, *I*, *you*, and *Maſter* (marked with *a*) are the Words directing; and *read*, *write*, and *teacheth* (marked with *b*) are the Words directed, and agree with their Nominative Caſes, *I*, *you*, and *Maſter*, in Number and Perſon.

conſiſts chiefly in this, that in Concord there can be no Change made in the Accidents (that is, in Gender, Caſe, Number, or Perſon) of the one, but the like Change muſt alſo be made in the other: But in Government, the laſt Word may vary form the firſt in the Accidents [Gender, Caſe, *&c.*] without any Variation in the other.

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There are three Concords or Agreements; Firſt is of the Verb with the Nominative Caſe: Second, is of the Adnoun, [Pronoun or Participle] with the Noun: Third, is of the Relative with the Antecedent.

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together by Appoſition: Second, Two Nouns on each Side the Auxiliary Verb (*am*) or (*become*): Third, Two like Parts of Speech, when coupled together by the Particles (or Conjunctions) *and*, *but*, *than*, &c.

INTERROGATORIES.

What is Syntax? When are Words ſaid to be properly joined? How many Kinds of Syntax are there? What does Simple Syntax teach? What Figurative? How many Fold is Simple Syntax? What is Concord? What's Government? What do you obſerve from hence? What do you call the firſt Word in Concord and Government? How many Concords are there? What others are admitted by ſome?

Firſt Concord or Agreement.

RULE I.

A VERB agrees with the Nominative before it, in Number and Perſon; as, (*a*) *I* (*b*) *read*, (*a*) *you* (*b*) *write*. The (*a*) *Maſter* (*b*) *teacheth*.

Note, *I*, *you*, and *Maſter* (marked with *a*) are the Words directing; and *read*, *write*, and *teacheth* (marked with *b*) are the Words directed, and agree with their Nominative Caſes, *I*, *you*, and *Maſter*, in Number and Perſon.

RULE II.] Many Nominative Caſes, tho' Singular, will have a Verb Plural; as, *(a) you and (aa) James (b) were drunk. (a) Ignorance and (aa) Proſperity (b) make Men bold.*

Note, The Pronoun *you* (mark'd with *a*) is the firſt Word directing, and *James*, the proper Noun (mark'd with *aa*) is the ſecond Word directing; and the Verb Paſſive, *were drunk* (mark'd with *b*) is the Word directed, and is the ſecond Perſon Plural directed by, or agreeing with, *you*, and *James* in the Plural Number, and ſecond Perſon, according to the Rule. And the Reaſon why the Verb, *were drunk*, is the ſecond Perſon, and not the third, is, becauſe the firſt Perſon is more worthy than the ſecond, and the ſecond more worthy than the third.

RULE III.] If the Nominative Singular be a Collective Noun (or ſignify a Multitude) the Verb muſt be Plural; as, *the (a) Foot (b) were beaten, (a) Part (b) were ſlain.*

Note, In Example firſt, *Foot*, is a Collective Noun, and requires the Verb Paſſive, *were beaten*, to be the third Perſon Plural; and ſo does the Collective Noun, *Part*, require the Verb, *were ſlain*, to be the third Perſon Plural.

The Nominative Caſe to the Verb is found by asking the Queſtion, who, or what? And the Word that anſwers to the Queſtions, *who is, does, or ſuffers,* ſhall be the Nominative Caſe to which the Verb relates; as, *I love, we read, the Book is read,* &c. *Who loves? reads? What's read?* Anſwer, *I, we, the Book,* &c.

Exceptions to Concord Firſt are Four.

Exception I.

Rule IV.] The Nominative Caſe is ſet after the Verb when a Queſtion is ask'd; as, *Thinkeſt thou, O Man?*

Exception II. When the Verb is of the Imperative Mood; as, *Think thou.*

Exception III. When the Conjunction (*if*) is underſtood; as, *could we forbear Grief.*

Exception IV. When *nor,* or *neither,* ſtands before the Verb; as, *neither will he, nor can he do it.*

Note, Thou, the Nominative Caſe Singular, is put after the Verb Active, *thinkeſt*; and *thou,* the Nominative Singular, after the Verb *think,* which is the Imperative Mood, ſecond Perſon Singular; ſo *we,* the Nominative Caſe, is placed after the Verb *could,* the Conjunction (*if*) being underſtood; and ſo *he,* the

Nominative Caſe, is put after *will* and *can*, the Particles *nor* and *neither* preceeding.

INTERROGATORIES.

What's your firſt Rule for Concord firſt? What do you note from it? What's the ſecond Rule? What's the Remark upon it? Is the firſt Perſon of a Verb more worthy than the ſecond, and the ſecond than the third? What's the third Rule? What do you obſerve from it? How is the Nominative Caſe to the Verb found? How many Exceptions have you to Rule firſt? What's the firſt Exception? What's the ſecond? What's the third? And what's the fourth? What do you note from theſe?

Second Concord or Agreement.

RULE V.

THE Adnoun (Pronoun, or Participle) agrees with its Noun in Gender, Number, and Caſe; as, *a* (*a*) *good* (*b*) *Boy*, *good Boys*, *this Thing*, *thoſe Things*, *a learned Man*, *a loving Wife*, &c.

Note, 1. The Adnoun *good* agrees with the Noun *Boy*, in the Nominative Caſe Singular Number, and Maſculine Gender; but *good* agrees with *Boys*, (in Exception ſecond) in the Plural Number. In like Manner, *this* and *thoſe* agree with *Thing* and *Things*; ſo *learned* and *loving* agree in Gender, Number, and Caſe, with *Man and Wife*, according to the Rule.

Note,

Note, 2. Adnouns are in both Numbers uſually of the ſame Termination, and therefore cannot eaſily be made to diſagree with their Nouns.

Note, 3. Sometimes the Adnoun is parted from its Noun by the auxiliary Verb (*am*, *&c.*) as *Pride is odious*, *Beauty is vain*, &c.

RULE VI.] Adnouns ſignifying Quantity, as, (*many*, *none*, *leſs*, *&c.*) and when Men or People are underſtood, are often changed into Nouns; as, *Many forget their latter End:* Rocheſter *had enough of Wit*, *but leſs of Virtue.*

Note, The Adnoun many (*Men*, *&c.* being underſtood) ſtands for a Noun before the Verb *forget*, and agrees with it in the Plural Number and third Perſon, as Nouns Collective do in Concord I. Rule III.

INTERROGATORIES.

What's your fifth Rule, Concord two? What's your firſt Note upon it? What do you remark in Note ſecond? What in Note third? What is your ſixth Rule? What's your Note upon it?

Third Concord or Agreement.

Rule VII.

THE Relative Pronoun muſt be always applied to the Antecedent, and agrees with it in the ſame Gender, Number, and Perſon; as, *That* (a) *Man is wiſe* (b) *who ſpeaks but little.*

Note, The Relative *who* (the Word directed) agreeth with the Antecedent *Man* (the Word directing) in the Maſculine Gender, Singular Number, and third Perſon, according to the Rule.

The Antecedent is the Noun preceding the Relative, and to which the Relative refers; as, *Happy are* (a) *they* [the People] (b) *who live a virtuous Life.*

The Relative is often underſtood; as, *This is the* (a) *Reputation you've got*; i. e. (b) *which you've got.*

Rule VIII.] The Relatives *who* and *whom* are always uſed, when the Antecedent is a Perſonal Noun, but *which* and *what* to a common Noun; (as limited before) as, *That* (a) *Youth is worthy of*

of Praiſe (b) *who loves his Book: This is the* (a) *Glory* (b) *which attends Virtue.*

Note, The Relative *who* is applied to the Antecedent (or Perſonal Noun) *Youth*; but the Relative *which*, to its Antecedent (or common Noun) *Glory*: and agree in Gender, Number, and Perſon, with their Antecedents.

RULE IX.] *This* and its Plural *theſe* (when there are more Antecedents than one in a Sentence) relate to the neareſt; *that* and its Plural *thoſe*, refer and point to the Antecedent fartheſt of; as, *A Prince hath great Need both of good* (a) *Soldiers and wiſe* (a) *Counſellors, of* (b) *theſe to deviſe good, of* (b) *thoſe to defend from Danger.*

Note, The Relative (*theſe*) relates, and is applied to the neareſt Antecedent (*Counſellors*) but the Relative (*thoſe*) refers and points to *Soldiers*, the fartheſt Antecedent in the Sentence; and both the Relatives (*theſe* and *thoſe*) agree with their Antecedents in the Genitive Caſe, Maſculine Gender, and Plural Number.

RULE X.] Two Antecedents (though ſingular) cauſe the Relative to be Plural; as, *Men ſhould ſhun* (a) *Drunkenneſs and* (aa) *Gluttony* (b) *which are hurtful to the Mind.*

Note, The Relative *which*, is the Plural Number, becauſe there are two Antecedents, *viz.* *Drunkenneſs* and *Gluttony*, which it refers to.

RULE

RULE XI.] An Infinitive Mood, a whole Sentence, or Part of a Sentence, may ſtand for (or inſtead of) the Nominative Caſe to the Verb, the Noun to the Adnoun, or for the Antecedent to the Relative; as, *To be* (a) *contented, is* (b) *Riches*; *to be* (a) *contented is* (b) *good*; *I adviſe you as a Friend to be* (a) *content*, (b) *which is a Heaven upon Earth.*

INTERROGATORIES.

What's the ſeventh Rule for the Agreement of the Relative with its Antecedent? What's the Note upon it? What is the Antecedent? Is not the Relative ſometimes underſtood? When are the Relatives *who*, *whom*, *which*, and *what* applied? What is the Note upon the eighth Rule? Repeat the ninth Rule? What's your Note upon it? What's the tenth Rule? What's the Remark upon it? Repeat the eleventh Rule.

Three Additional Concords.

RULE XII.

TWO or more Nouns put together by Appoſition *(i. e.* when they both ſpeak of one Thing*)* ſhall agree in Number and Caſe; as, Paul *an Apoſtle of* Jeſus Chriſt.

Note, In the Example, *Paul*, the Noun proper, and *Apoſtle* agree in the Nominative Caſe Singular, both ſpeaking of one Thing.

RULE

RULE XIII.] Two Nouns on each Side the auxiliary Verb *am*, or *become*, agree together in Number, &c. as, *(a)* Jeſus *was the (b) Saviour: (a) She is become a (b) Whore.*

Note, the proper Noun *Jeſus*, before the Verb *art* and *Saviour*, agrees in the Nominative Caſe Singular; in like Manner, *ſhe* and *Whore*, agree in the Nominative Caſe, Singular Number, and Feminine Gender.

RULE XIV.] Two like Parts ſhall agree, when coupled or joined together by the Particles (or Conjunctions) *and*, *but*, *than*, &c. as, *Greatneſs and Goodneſs rarely meet: 'Tis better to practiſe Virtue, than to deſpiſe it.*

Note, *Greatneſs* and *Goodneſs* agree in Number and Caſe, being joined together by the Particle (or Conjunction) *and*; in like Manner the Verbs *practiſe* and *deſpiſe* (being coupled together by the Particle (or Conjunction *than*) agree in the Infinitive Mood, Preſent Tenſe, according to the Rule.

INTERROGATORIES.

What's the twelfth Rule? What's the Note upon it? Repeat the thirteenth Rule: What do you remark upon it? What's the fourteenth Rule? What do you note from it?

Of Government.

GOVERNMENT cauſes the Word following to be in ſome Caſe, Mood, Tenſe, *&c.* and is threefold: 1. Is the Government of Verbs, 2. of Nouns, Adnouns, *&c.* 3. of Particles, or Words undeclined.

The Government of Verbs.

RULE XV.] Verbs Active with their Participles govern the Nouns, *&c.* following them in the Accuſative Caſe; as, *(a) Love (b) God; (a) fear (b) God; (a) fearing (b) God:* Chriſt *(a) took human (b) Nature to (a) redeem (b) us.*

The Noun, *&c.* on which falls the Action of the Verb, is always in the Accuſative Caſe; as, *(a) reverence your (b) Parents.*

Note, The Pronoun *your* and the Noun common *Parents,* are in the Accuſative Caſe Plural Number, governed of the Verb *reverence*; in like Manner, *God* is the Accuſative Caſe, governed of the Verb *love, fear,* and of the Participle *fearing*; ſo *human Nature*

is

is the Accuſative Caſe Singular Number, governed of the Verb Active *took*, &c.

RULE XVI.] The Accuſative Caſe is ſometimes placed before the Verb; as, (*b*) *Him only ſhalt thou* (*a*) *ſerve*; which is contrary to the natural Order.

Note, The Pronoun *him*, (of the Accuſative Singular) is placed before the Verb *ſerve*, which is of the Indicative Mood, Future Tenſe, Singular Number, and ſecond Perſon.

RULE XVII.] *To teach, to ask, to hear, &c.* govern two Accuſative Caſes; as, *He* (*a*) *teacheth* (*b*) *me* (*bb*) *Muſick: He* (*a*) *asked* (*b*) *him a* (*bb*) *Queſtion: I* (*a*) *heard* (*b*) *thee thy* (*bb*) *Part.*

Note, The Verb Active *teacheth*, (which is of the Indicative Mood, Preſent Tenſe, third Perſon Singular) is the Word governing; and the Pronoun *me*, and the Noun *Muſick* (both of the Accuſative Caſe Singular) are the Words governed of the Verb *teacheth*, according to the Rule.

RULE XVIII.] When theſe Verbs, *teach, ask, hear, &c.* are in the Paſſive Voice, they govern an Accuſative of the Thing, and an Ablative of the Perſon; as, *He was* (*a*) *taught* (*b*) *Muſick by* (*bb*) *me.*

Note, The Noun common *Muſick*, is the Accuſative Caſe Singular of the Thing; and the Pronoun *me*, is the Ablative Caſe Singular of the Perſon, and are both governed of the Verb Paſſive *taught*, which is of the Indicative Mood, Preter Tenſe, third Perſon Singular.

RULE XIX.] Theſe Verbs, *to accuſe*, *condemn*, *acquit*, *&c.* govern two Caſes, the Accuſative of the Perſon, and a Genitive of the Crime; as, *He* (*a*) *accuſes* (*b*) *me of* (*bb*) *Murder*: *I* (*a*) *condemn* (*b*) *myſelf of* (*bb*) *Sloth*: *He* (*a*) *acquitted* (*b*) *him of* (*bb*) *Felony*.

Note, The Pronoun *me*, is the Accuſative Singular of the Perſon, and the Noun *Murder*, the Genitive Caſe Singular of the Crime, and are both governed of the Verb Active *accuſes*, which is of the Indicative Mood, Preſent Tenſe, third Perſon Singular.

RULE XX.] Theſe Verbs, *to compare*, *give*, *declare*, and *to take away*, govern a Dative with an Accuſative Caſe; as, (*a*) *Give to every* (*b*) *Man his* (*bb*) *own*: *I* (*a*) *compare* (*b*) Virgil *to* (*bb*) Homer.

Note, The Noun *Man* is the Dative Singular, and *his own* the Accuſative Siugular, governed of the Verb *give*; in like Manner, the

the proper Noun *Homer* is the Dative Caſe Singular, and *Virgil* the Accuſative Caſe Singular, both govern'd by the Verb *compare*, which is of the Indicative Mood, Preſent Tenſe, firſt Perſon Singular.

RULE XXI.] A Verb of the Infinitive Mood is govern'd of a former Verb, Noun, Adnoun, or Participle; as, *(a) I deſire to (b) learn; one (a) deſiring to (b) learn; a (a) Deſire to (b) learn; (a) deſirous to (b) learn.*

Agreeable to this Rule, is that General one; when two Verbs come together without any Nominative Caſe between them, the latter is the Infinitive Mood; as, *I (a) ſtrive to (b) learn; I (a) ſtudy to be (b) learned.*

Note, The Verb of the Infinitive *to learn*, is govern'd not only of the former Verb *I deſire*, but of the Noun *a Deſire*, of the Adnoun *deſirous*, and of the Participle *deſiring to learn.*

RULE XXII.] Verbs Impersonal commonly govern a Dative Caſe; as *It (a) is profitable to the (b) State.*

Note, The Noun *State* is the Dative Caſe Singular, govern'd of the Verb Impersonal *it is.*

IN-

INTERROGATORIES.

What's Government? How many Kinds of Government are there? What's the fifteenth Rule? Is the Noun which follows the Verb Active always in the Accuſative Caſe? What's the Note upon the fifteenth Rule, and that which relates to it? What's the ſixteenth Rule? What do you remark upon it? What's the ſeventeenth Rule? What's the Note upon it? Repeat the eighteenth Rule? Give me the Remark of it? Tell me the nineteenth Rule? What's the Note upon it? What's the twentieth Rule? What's the Obſervation upon it? Repeat the one and twentieth Rule? And what is is agreeable thereto? What's the Note upon it? Say the twenty ſecond Rule? What's the Remark upon it?

The Government of Nouns.

RULE XXIII.

ONE Noun governs another, ſignifying a different Thing in the Genitive Caſe; as *The (a) Love of (b) God. The (a) Law of (b) Nature.*

Note, In Example 1. The proper Noun *God*, is the Genitive Singular, governed of the Noun *Love*, (ſignifying a different Thing:) And ſo the Noun *Nature* is govern'd of *Law.*

RULE XXIV.] An Adnoun of *Plenty* or *Want*, &c. (without a Noun) governs the Genitive

nitive Caſe; as *(a) deſirous of (b) Glory*; *(a) mindful of (b) Favours*; *(a) void of (b) Reaſon.*

Note, The Noun *Glory* (the Genitive Caſe Singular) is govern'd of the Adnoun *deſirous*; in like Manner *Favours*, (the Genitive Caſe Plural) is govern'd of *Mindful*, and *Reaſon* of *void.*

RULE XXV.] Adnouns of the Comparative and Superlative Degree, Interrogative Pronouns, and Numerals, govern a Genitive Caſe; as, *The (a) Elder of the (b) Siſters*; *the moſt (a) learned of the (b)* Romans; *(a) Which of (b) us*; *(a) one of the (b) Muſes.*

Note, The Noun *Siſters*, (of the Genitive Caſe Plural) is govern'd of the Comparative Adnoun *Elder*; ſo is the Noun *Romans*, govern'd of the Superlative Adoun *moſt learned*; in like Manner the Pronoun *us*, (of the Genitive Caſe Plural) is govern'd of the Interrogative Pronoun *which*; and the Noun *Muſes* (of the Genitive Caſe Plural) is in the ſame Manner govern'd of the Numeral Adnoun, *one.*

RULE XXVI.] Adnouns of the Comparative Degree reſolv'd by *than*, govern an Ablative Caſe; as, *(a) Sweeter than (b) Honey*; *(a) better than (b) Gold.*

Note,

Note, *Honey* (a Noun Defective, wanting the Plural Number) is the Ablative Caſe, govern'd of the Comparative Adnoun, *Sweeter*, with the Particle *than* after it: So *Gold* is govern'd of *better*.

RULE XXVII.] The Cauſe, Manner, or Inſtrument, why, how, or wherewith a Thing is done, is put in the Ablative Caſe; as, *I am (a) pale with (b) Fear*; *he (a) did it after his own (b) Way*; *I (a) write with a (b) Pen.*

Note, *Fear*, (the Cauſe or Reaſon of being *pale*) *own Way*, (the Manner he did it) and *a Pen*, (the Inſtrument or Thing) are all of 'em put in the Ablative Caſe Singular, and are govern'd of the Verbs foregoing.

RULE XXVIII.] A Noun, with a Participle of the Preſent Tenſe (whoſe Caſe depends upon no other Verb) is put in the Ablative Caſe Abſolute; as, *The Clouds diſperſing* (or whilſt the Clouds diſperſe) *Light appears.*

RULE XXIX.] A Vocative is independent to, and not govern'd of any other Word; as, *Sir*, *Madam*, &c.

RULE XXX.] The Price or Value of any Thing, is govern'd in the Ablative Caſe; as,

This

This Man (*a*) *ſold his Country for* (*b*) *Gold*; Demoſthenes (*a*) *taught for a* (*b*) *Talent.*

Note, *Gold*, (A Noun defective, wanting the Plural Number) is the Ablative Caſe, govern'd of the Verb *ſold*; and ſo *Talent* is the Ablative Caſe Singular, govern'd of the Verb *taught.*

INTERROGATORIES.

What's the twenty third Rule in Syntax? What's the Note upon it? Which is the twenty fourth Rule? Give me the Note upon it? Repeat the twenty fifth Rule? What do you remark upon it? What's the twenty ſixth Rule? What's the Note upon it? Which is the twenty ſeventh Rule? Give me the Remark upon it? Repeat the twenty eighth Rule? Say the twenty ninth? and give me the thirtieth Rule? What's the Remark upon the thirtieth Rule?

Government of Particles.

RULE XXXI.

PREPOSITIONS govern a Noun after 'em; as, *Glory to God* (*a*) *in the* (*b*) *higheſt*; *a good Wife commands* (*a*) *by* (*b*) *obeying.*

Note, The Particle (or Prepoſition) *in*, governs the Superlative Adnoun *higheſt*, in the Ablative Caſe Singular: And ſo does the Particle (or Prepoſition) *by*, govern the Participle of the Preſent Tenſe *obeying*, in the Ablative Caſe Singular.

INTERROGATORIES.

Do Prepoſitions govern Nouns? What's the Note upon the thirty firſt Rule?

APPENDIX.

MASTERS, Miſtreſſes, or Parents, may exerciſe their Scholars and Children in the Uſe of this Grammar, after the following Manner, let the Number be more or leſs. *viz.*

Maſter. Say the Lord's Prayer.

Scholar. Our Father which art in Heaven, &c.

M. Why do you call it the Lord's Prayer?

S. Becauſe our Lord *Jeſus Chriſt* was the Author or Compoſer of it.

M. What's the Preface to the Lord's Prayer?

S. Our Father which art in Heaven.

M. Parſe it.

S. Our is a Pronoun Poſſeſſive, and agrees with the Noun *Father* in Number and Caſe by Rule V. *which* is a Pronoun Relative; *art* is a Verb Neuter of the ſecond Perſon Singular; *in* is a Particle (or Prepoſition) and governs the Noun *Heaven* in the Ablative Caſe Singular, by Rule XXXI.

M. How many Petitions are there in the Lord's Prayer?

S. Six.

M. Which is the firſt Petition?

S. Hallowed be thy Name.

M. What Word do you call *hallowed.*

S. It's a Derivative Word, deriv'd from its primitive Word *hallow.*

M. How many Syllables are there in *hallowed.*

S. Three, there being ſo many diſtinct Sounds; *a* giving the Sound to the firſt Syllable, *hal*; the Diphthong *ow*, to *low*, and the Vowel *e*, to *ed.*

M. How many Syllables in *Name?*

S. One, call'd a Monoſyllable; the Vowel *a* giving the Sound, and the *e* final makes the Syllable long.

M. What do you mean by *e* final?

S. E final, or *e* ſervile, is uſed at the End of Words to lengthen the Syllable, *&c.* as obſerv'd at the Vowel *e.*

M. What's the ſecond Petition in the Lord's Prayer?

S. Thy Kingdom come.

M. Spell it, and give the Reaſon for each Syllable, *&c.*

S. T,h,y, thy, is a Word of one Syllable *y*; gives the Sound; *K,i,n,g, King, d,o,m, dom, Kingdom*, is a Word of two Syllables, (call'd a Diſſyllable); *i* gives a Sound to the firſt Syllable, and *o* to the ſecond; *c,o,m,e, come*, is a Word of one Syllable, *o* gives the Sound.

M. Re-

M. Repeat the third Petition in the Lord's Prayer.

S. Thy will be done in Earth as it is in Heaven.

M. What Parts of Speech are *thy* and *Will?*

S. Thy is a Pronoun, and agrees with the Noun *Will*, in Number, *&c.* by Rule V.

M. Spell the Words *be* and *done*.

S. B, e, be, is a Monoſyllable; *d, o, n, e, done*, is the ſame; the *e* gives Sound to *be*, and *o* to *done*.

M. What Part of Speech is *in* and *Earth?*

S. In is a Particle (or Prepoſition) and governs the Noun *Earth*, in the Ablative Caſe Singular.

M. What gives the Sound to *Earth?*

S. The improper Dipthong *ea*.

M. How do you know a proper Dipthong from an improper?

S. It's proper when both the Vowels ſound; as, *ai*, in *fair*, *&c.* and improper, when but one ſounds; as, *ea*, in *Earth*, *&c.*

M. Spell the remaining Part of the third Petition, *as it is in Heaven.*

S. A, s, as, i, t, it, i, s, is, i, n, in, are all Monoſyllables; *a* gives the Sound to *as*, and the Vowel *i* to the reſt; *H, e, a, Hea, v, e, n, ven, Heaven*, is a Word of two Syllables; the improper Dipthong *ea* gives the Sound to the firſt Syllable, and the Vowel *e* to the ſecond Syllable.

M. Which is the fourth Petition?

S. Give

S. Give us this Day our daily Bread.

M. Parſe it.

S. Give is a Verb Active, the Imperative Mood, ſecond Perſon Singular, and governs the Pronoun *us*, in the Dative Caſe Plural, by Rule the twentieth; *this* is a Pronoun, the Accuſative Caſe Singular, and agrees with the Noun *Day*, in Number and Caſe, by Rule the fifth; *daily* is an Adnoun, and agrees with the Noun *Bread*, in Number and Caſe.

M. Is *daily* a ſimple, compound, or derivative Word?

S. A derivative Word, derived from its primitive *Day*.

M. Does the improper Dipthong *(ea)* in *Bread*, ſound long or ſhort?

S. Short; but in *dear* it ſounds long.

M. What's the fifth Petition?

S. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.

M. Parſe the firſt Part of the Petition, *and forgive us our Treſpaſſes.*

S. And is a Particle (or Conjunction); *forgive* is a Verb Active of the Imperative Mood ſecond Perſon Singular; *us* is a Pronoun Demonſtrative, of the Dative Caſe Plural, governed of the Verb *forgive*, by Rule XX; *our* is a Pronoun Poſſeſſive, of the Accuſative Caſe Plural, and agrees with the Noun *Treſpaſſes*, in Caſe, Gender, and Number, by Rule the Fifth.

M. How many Syllables are there in the Word *Treſpaſſes?*

S. Three;

S. Three; being ſo many diſtinct Sounds, and is called a Triſyllable.

M. In your Grammar (upon Letter *ſ*) you are told, if a Syllable be added to Words ending in (*ſs*) one (*ſ*) is left out; as, *remiſs*, *Remiſneſs*, why not in *Treſpaſſes* too?

S. Becauſe the Termination (*es*) begins with a Vowel, and therefore they are both retained.

M. What's the ſixth Petition in the Lord's Prayer?

S. And lead us not into Temptation, but deliver us from Evil.

M. Parſe the firſt Part, *and lead us not into Temptation.*

S. And is a Particle (or Conjunction); *lead* is a Verb Active of the Imperative Mood, ſecond Perſon Singular; *us* is a Pronoun, governed of the Verb *lead*; *not* is a Particle (or Adverb); *into* is a Particle (or a Prepoſition) and governs the Noun *Temptation*, in the Accuſative Caſe Singular.

M. Why in the Pollyſyllable *Temptation*, is (*ti*) uſed, and not (*ci*) or (*ſi*)?

S. Becauſe the primitive Word, *Tempt*, ends in (*t*) and therefore (*ti*) is uſed, as in the eighth orthographical Obſervation more fully appears.

M. What's the Doxology, or Concluſion of the Lord's Prayer?

S. For thine is the Kingdom, the Power and the Glory, for ever and ever, Amen.

M. What do you mean by Doxology?

S. 'Tis

S. 'Tis a ſolemn Form of Praiſe and Thankſgiving uſed in the Church of God.

M. What do you mean by ſaying *Amen* at the Concluſion of the Lord's Prayer?

S. It ſignifies *ſo be it*, and here I ſay it, to ſignify, that I truſt God will, of his Mercy and Goodneſs, through our Lord *Jeſus Chriſt*, grant all that I pray for, when I uſe that divine Prayer, *&c.*

FINIS.

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